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The Outlook

A·Family·Paper

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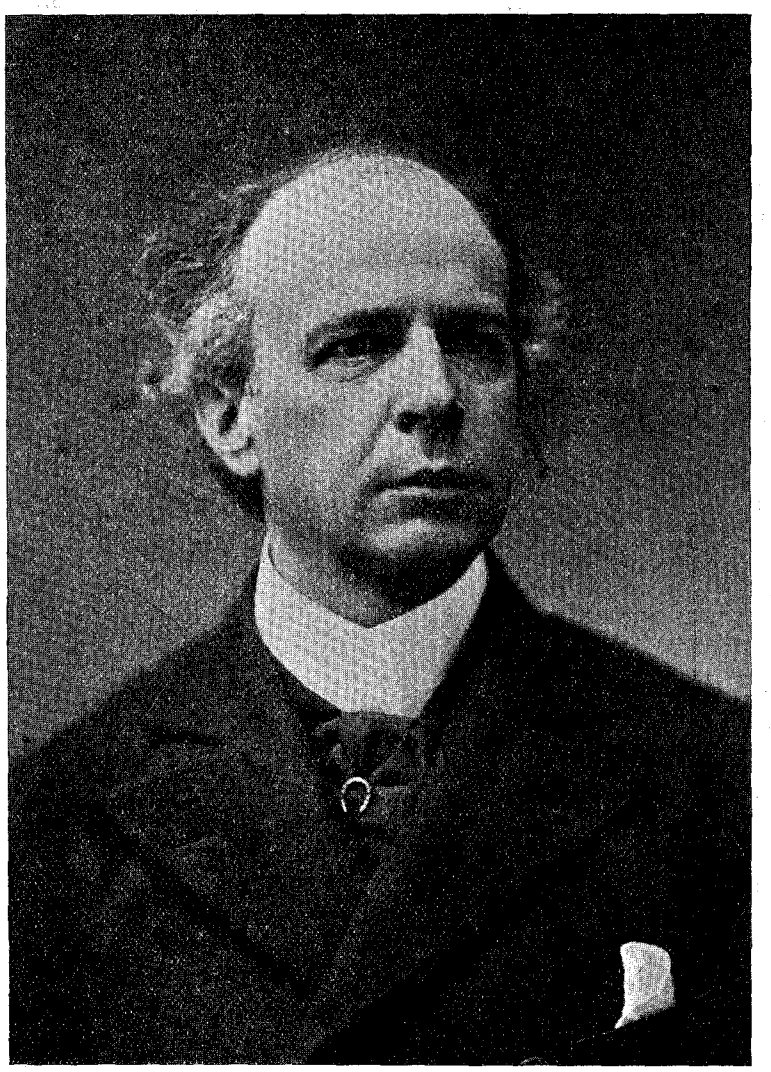

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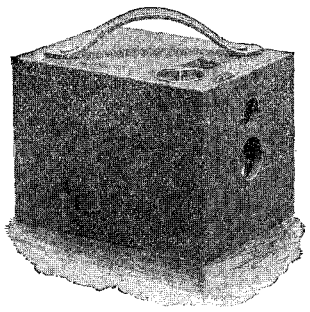

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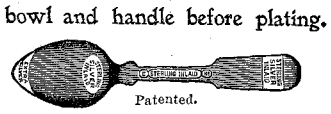

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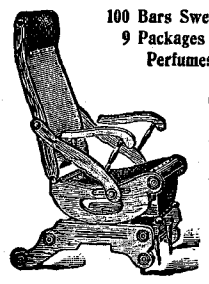

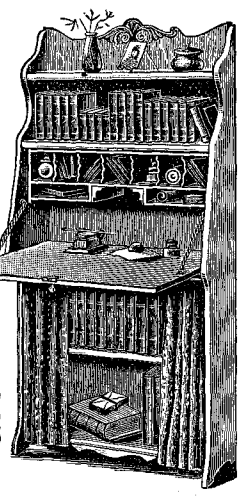

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The Outlook

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Volume 54 Saturday, 8 August, 1896 Number 6

MR. REED opened the Republican campaign in Maine with a speech of exceptional ability, and even more exceptional good temper. There was no abuse of his opponents, and there were many conciliatory expressions towards Democrats who refused to support the free coinage of silver. He reminded them of the service rendered by Stephen A. Douglas, when he declared after Sumter was fired on that "Henceforth there could be but two parties, patriots and traitors." During the war, he said, there were Democrats and Democrats, and to-day there would be a similar division. In the main, his speech was devoted to the currency question. Regarding the tariff he said: "The evil which has come to us from an unwise revision of the tariff has been greatly aggravated by one of its consequences—our loss of revenue. Had there been no deficit, then a hundred millions of borrowed gold would have carried us through the crisis safe and sound. As it was, the constant drain of the deficit, continually confounded with the redemption of gold, has so afflicted the imagination of our people that confidence cannot commence to be restored until our revenues equal our expenses." Regarding the currency, his most telling sentences were as follows:

> If the demonetization of silver was a disease at all, it is a world disease. If it is a world disease, how can it be reached except by a world remedy? International bimetallism I can understand, but this driving out of gold and substitution of silver is only silver monometallism for the United States. I won't discuss the question whether the free coinage of silver will raise it to par or not. I was told in 1890 by two of the most sincere as well as the ablest silver men that the purchase of 4,500,000 ounces a month would raise silver to par, and when we did buy it silver went down like lead. If, then, we are going to have a dollar inferior to what we have to-day, what will be the effect of it? Higher prices, they say. Not for everthing. If you have $100 in the savings bank to-day you can get 100 gold dollars from the bank. If this wild project succeeds and you are paid in silver, you will get the $100, but they will be 50 or 60 or 70 cent dollars. If you have a pension, that must be scaled down. If you have a bond, that goes down, too. Will the wage earner be any better off? What you buy will go up. Will your wages go up, too? There you have experience to guide you. Wages during greenback times measured in gold did not go up as other things did. They went part way, but not all the way up, and were slow about that. What we want is not more money, but more capital. We have money now, more than we can use, lying idle. What this whole country needs is capital from abroad, from the whole world. Now, just as soon as this election is over, and the future position of the United States is assured, both as to money and to the employment of our people, capital is ready to come to us from abroad, and from our own people, and we shall again be prosperous.

❀

The political news last week consisted chiefly of reports of defections from both parties. The list of Democratic and Independent newspapers which have bolted the Bryan and Sewall ticket now reaches two hundred. One-quarter of them are printed in German. The Democrats claim that their losses among the daily papers are more than offset by their gains among the weeklies. They assert that three-quarters of the weekly papers in the country are supporting the free coinage of silver. Without doubt the Democratic party in this campaign will be pre-eminently the party of the rural districts, and the Republican party pre-eminently the party of the cities. In New York City, however, Tammany Hall has decided to ratify the nomination of Bryan and Sewall, while ignoring the free coinage platform. Most of the delegates to Chicago, and most of the "Grand Sachems" of the organization, favored repudiating the ticket, but the district leaders claimed that the rank and file of the Tammany voters demanded ratification. Ex-Congressman Bourke Cockran, the leading Tammany orator, has declared in favor of Mr. McKinley. He believes that the nomination of an anti-silver Democratic ticket would be a tactical blunder. He would have anti-silver Democrats adopt a platform of their own, but indorse McKinley electors. The Provisional National Executive Committee of the anti-Free Silver Democrats, however, is continuing the work of organization with the expectation of putting a third ticket in the field. It reports that thirty-six States will be represented at the Indianapolis Nominating Convention. A majority of the Massachusetts Democratic State Central Committee has expressed its hostility to the Chicago ticket by postponing the Massachusetts Convention until after the Indianapolis Convention.

❀

In Rhode Island a large majority of the Democratic State Central Committee, under the leadership of ex-Governor Davis, has declared in favor of the Chicago ticket and platform. In Maine—the chief stronghold of silver in the East and the home of Mr. Sewall—the anti-silver Democratic candidate for Governor has declined the nomination, and the nominating convention has been called to re-assemble. It is said that a majority really favored free coinage at the first meeting, and there is no doubt that the second meeting will select a silver candidate for Governor by an overwheming majority. Among the Republicans the chief events of the week were the declarations in favor of McKinley, by Senators Shoup, of Idaho, and Wolcott, of Colorado, and the declaration in favor of free coinage by the Republican candidate for Congress in one of the agricultural districts in Ohio. In Colorado, Senator Wolcott has been sustained by a majority of the Republican State Central Committee. The Populists are discussing various schemes of fusion with the Democrats. In North Carolina the Democratic State Committee has definitely offered to divide Presidential electors between Sewall and Watson according to the vote cast for each. Mr. McKinley delivered an extremely effective address to a delegation of old soldiers who visited Canton during the week. He reminded them that the Nation's debt to the bondholders had been two-thirds paid in "gold or its equivalent, the best recognized money of the world." The larger part of the debt that remained, he said, was to the pensioners. It amounted to $140,000,000 a year. "Every dollar of that debt must be paid in the best currency and coin of the world. There is nobody more

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interested in maintaining a sound and stable currency than the old soldiers of the Republic."

❀

The election in Alabama on Monday of this week seems to have resulted in a decided Democratic victory. The silver issue was in no way involved, for the contest was between the free silver Democrats and the Populists. The Republicans fused with the Populists, and the leaders of the fusion forces hoped to carry the Legislature, even if their candidate for Governor was temporarily counted out by means of fictitious Democratic majorities in the black belt. With the Legislature in their control, the fusionists expected to revise the returns, seat their candidate for Governor, and elect a United States Senator. It seems, however, that the Democrats have not only carried the black belt by quite as remarkable majorities as those of two years ago, but have regained control of several white counties they lost when the gold wing of their party was in the ascendancy. If later returns confirm those now received, the Democratic managers, it is thought, will be less disposed than heretofore to conciliate the Populists in making up the electoral tickets in the Southern States.

❀

The first chapters of the proposed charter for Greater New York contain several noteworthy proposals: 1. A city of nine "boroughs," each of which shall be under the supervision of an elected Board of five, with power over the paving and grading of streets, the abatement of nuisances, and certain minor matters. The lines between the boroughs are, of course, arbitrary, and no provision is made to prevent different borough Boards from paving and grading streets differently, unless it be found in the veto power of the Mayor over all their actions. 2. A Municipal Assembly with two branches. One chamber, the "Council," is to be elected by the borough Boards, and the other, the "Board of Aldermen," is to be elected by the people of the Assembly districts. There is no provision for minority representation, and the districts electing members are so large that no representative can be generally known among his constituents. The powers of the new Assembly have no wider scope than those of the present Board of Aldermen, and a four-fifths majority is required to appropriate money over the Mayor's veto. 3. A Mayor with practically absolute powers of appointment and removal over all officers of importance in the city government. 4. The issue of interminable bonds by the new city, instead of bonds running a definite number of years, with provision for a sinking fund sufficient to pay them off by the end of the period. The bonds run forever, and the city can only pay them off by buying them in at the "market price"—or the lowest price asked by their holders. No one of these provisions will especially commend itself to those who hoped for an increase of local popular self-government. The mean powers given to the Assembly are certain to secure a mean order of talent, and the large districts from which members are elected necessitate large machines back of them. The enormous powers given to the Mayor are the essential counterpart of the distrust exhibited toward the Assembly. The whole cause of good government is staked upon getting one good man at the head of it. Whatever the provocation for the adoption of this policy, it is not in accordance with democratic ideals. It is more nearly the Boulangism to which the French turned when popular distrust of Parliament reached its climax. The new bonding provision is thoroughly bad. It is true that an interminable bond can be sold at a lower immediate rate of interest, but when the people make interminable contracts they almost invariably sacrifice the future to the present. Each generation should discharge its own debts.

❀

The Appellate Division of the Supreme Court of New York by a vote of three to two has affirmed the constitutionality of the act authorizing this city to construct its rapid transit system. The dissenting judges pronounced against the act, not because it was itself bad, but because it was a step toward things that were. One of the judges said that if this act was constitutional, he could "see no reason why the city of New York should not be compelled to erect hotels to be used for the accommodation of guests, theaters to be used for the amusement of its citizens, elevators to be used by the railroads for loading grain from their cars, stage or cab lines for the carrying of passengers, or for almost any use or purpose which is required for the convenience or amusement of the people." It was the old argument that the public ought not to be permitted to make the changes it does want, for fear it may be persuaded to make changes it does not want. The majority of the Court, however, took the sensible position upon which progress has been made in the past. Judge Barrett, speaking for the majority, declared that the building of a city railroad differed in no essential regard from the building of city schools, the laying out of city parks, or the construction of city water works and electric lighting plants. In answer to the question where the line should be drawn, he said that it could not be drawn by the mere rule of precedent. "Growth and extension," he urged, "are as necessary in the domain of municipal action as in the domain of law. . . . To hold that the Legislature of this State, acting as the *parens patriæ*, may employ for the relief or welfare of the inhabitants of the cities of the State only those methods and agencies which have proved adequate in the past would be a narrow and dangerous interpretation to put upon the fundamental law." Whether any proposed municipal expenditure was properly for a public end depended upon its intrinsic reasonableness. "To furnish business men and women with the means of reaching their homes without being crushed in body or worn in nerve," was a public end, and the Constitution did not prohibit public expenditure to secure it.

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The tailor's strike in New York continues. As usual the strike has had many issues, and has presented new phases every day. On Thursday propositions were made by the Contractors' Association which the Executive Board of the Brotherhood of Tailors agreed to accept if the Contractors' Association could control all the contractors not in the Association. This it was evident the Association could not do. The Executive Committee hired headquarters and a lawyer, and began settlement with the individual contractors. The probabilities are that this will destroy the Contractors' Association, while for the present, at least, it will leave the Brotherhood of Tailors stronger. The tailors are nearly all connected with organizations; it will be difficult for the contractors to get non-union men. The individual contractors who have signed the Brotherhood agreement accept the terms of the Brotherhood without concessions. Each contractor signs a guarantee of $50 for each machine in his employ. The men did not strike for higher wages, but to compel the contractors to keep the terms agreed upon last year—increase of wages, abolition of the task system, reduction of hours. The contractors broke every clause of the agreement, throwing the responsibility on the manufacturers. The tailors struck to settle the question of responsibility. In some cases the shops of contractors

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employing non-union men have been attacked by mobs of strikers.

❀

The terrible railway collison on the meadows near Atlantic City on Thursday of last week has very naturally aroused again discussion about safeguards to life in railway travel. It is truly said that, however many and however scientific are such appliances, there still remains the element of human stupidity or recklessness. In this case the block system was in use, and its warning was (it is asserted) absolutely disregarded by one of the engineers, who paid the penalty of his carelessness with his life. But back of this remains the fact that at the point where the collision occurred two important railways nearing a center of travel were allowed to cross each other on the same grade. Wherever such a grade crossing exists danger exists. It may not be practicable absolutely to forbid all grade crossings the country over, though this should come in time, but it is certainly possible now to abolish them in such peculiarly dangerous spots as that near Atlantic City. Whether in this case the fault lay with the dead engineer or the signalman, the accident was of a kind which may happen any time under similar circumstances so long as the eye is fallible and the mind liable to sudden error of judgment. To reduce these possibilities is the aim of all sound railway management. It is sincerely to be hoped that the statements that trains on different roads were accustomed to race at this point are unfounded. The existence of such a practice would prove wretched mismanagement of the roads; a single instance might not come to the attention of the officers, but to be ignorant of a common occurrence would imply bad management.

❀

The International Socialist and Trade Union Congress, which met in London last week, devoted its earlier sessions to wrangling over the question of admitting the Anarchists. The English section, which controlled the preliminary arrangements, voted 223 to 104 against their admission. The angry Anarchists, despite this action, forced their way into the hall, and by their shouts of approval or disapproval made the debate upon their credentials a scene of the greatest disorder. The decisive vote was taken by nationalities and stood 18½ to 2½ against the Anarchists' admission. When the Congress stopped wrangling, the cablegrams almost stopped reporting its proceedings. The discussions seem to have been chiefly on the ideal order of society. The proposition of the trades-unionists that the next Congress should confine itself more nearly to immediate and practical questions was antagonized by some of the French delegates, who illustrated the traditional contempt of their nationality for petty reforms, and insisted upon the championing of revolutionary ideals. With regard to immediate measures, the Congress was agreed upon the necessity of arousing the agricultural classes, and condemned the English trades-unionists who remain with the old Conservative and Liberal parties. The so-called "socialistic" uprising of American farmers was discussed by some of the delegates, who agreed in condemning the silver movement. The next Congress will be held in Germany in 1899, if permitted, and if not, will be held in Paris in 1900.

❀

The conviction and sentence of Dr. Jameson and his fellow-leaders in the Transvaal raid, briefly recorded in these columns last week, have been followed by active agitation of the South African question in and out of Parliament. It is said, with force, that if Jameson is to be punished, Rhodes should not go untried. The cipher telegrams and the investigation at Cape Colony are pointed to as affording plenty of evidence that Rhodes was well aware of what was going on. The serious state of affairs in Matabeleland is thought by many to be due to Jameson's absence from his post on the raid, and to the weakening of British authority among the natives in consequence of his defeat and disgrace. The entire policy and conduct of the Chartered Company is under criticism. Mr. Chamberlain at this crisis has shown his usual flexibility and skill in meeting an emergency. Instead of opposing the desire for investigation, he last week in Parliament accepted the amendments of the Liberals, and not only did not oppose a full inquiry but positively urged that it should include everything—the raid itself, the alleged complicity of the Chartered Company, the charges of stock-jobbing trickery, the conduct of Cecil Rhodes, and the causes of the rebellion of the Matabeles. The only possible doubt that could be thrown on Mr. Chamberlain was the insinuation that the fuller the inquiry the longer it would take, and that delay was welcome. This is hardly fair; for the present, at least, Mr. Chamberlain must be credited with doing all in his power to clear up the tangle of South African complications. In the meantime, in England public sentiment favors leniency towards Dr. Jameson and his associates, and the Home Secretary has ordered that they have certain prison privileges not usually accorded to convicts.

❀

On Wednesday of last week the Irish Land Bill passed its third reading in the House of Commons, and it is now before the Lords. It is not only a composite measure, but it is supported and opposed on other than party lines. Its chief opposition has come from the Irish landlords, while the Home Rulers (both Parnellite and anti-Parnellite), have rather reluctantly admitted that it was an advance in the old law, though far from what they think the tenant should have. The law facilitates purchase by the tenant through advances by the Government. It provides that the tenant, on the payment of two years' arrears, shall be deemed to be in just possession of his holdings, leaving the landlord to recover the remainder of the arrears in the ordinary way. A term of fifteen years is, as now, to fix a "fair" rent. Purchase is not to be compulsory, but the landlords think that the tendency is in that direction. Repayment to the Government by the tenant may extend for as long as seventy years with a scaling down of rent as time goes on, while even at the beginning of the term the rent is lessened. The largest price that a landlord can expect would be the equivalent of twenty years' rent, thus fixing the present supposed rate of income at five per cent. The new law affords no immediate relief to evicted tenants.

❀

Each new phase of British success in Egypt is sure to renew the concern of the Powers, and especially in France, in regard to the question of evacuation. The recent victory at Firket augurs the success of the expedition, as it has shown that Egyptian soldiers, properly trained and officered, are more than a match for the dervishes. Not only so, but as the allied forces advance there is an evident disposition on the part of the tribes under the Khalifa's rule to lay down their arms and join the victors. They are anxious to escape the tyranny of their ruler. As the Soudan cannot be reconquered for Egypt without the occupation of Khartoum, that city will be considered the objective point of the expedition, notwithstanding Lord Salisbury's declarations about Dongola. France is constantly showing her nervousness and anger on this question, and demands to know when the promised evacuation of Egypt shall take place. England has undoubtedly made the promise, but it never amounted to an agreement as to

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any special time or conditions. It was a declaration to the Powers, at the time of occupation, that she would withdraw upon the restoration of order and a sufficient improvement of the affairs of the country. These promises have been repeated so often, and are so invariably unsupported by any practical evidence of fulfillment, that the question of a frank avowal of intention has reached an acute stage. In England itself public opinion, or rather that phase of it most in touch with foreign affairs, is sharply divided. On the one hand, diplomatic makeshifts and evasion of the issue are severely condemned; on the other, it is demanded that, if England intends to remain in Egypt, she shall honestly say so. A plain declaration of the impossibility of leaving Egypt just now and for some time yet would produce more confidence among the Powers, notwithstanding their objections and in spite of the threats of France. Lord Salisbury is believed to be hesitating between the resolute attitude he would like to take and the diplomatic remonstrances from all parts of Europe. Diplomatic circles admit that England cannot and will not go just now, but are afraid of the consequences of saying so. This does not seem well founded, for there is sometimes a turn in the diplomatic game when frankness is not only right, but the best strategy. England has done a beneficent work in Egypt; she has much yet to do, and is warranted in saying that she will remain until it is done. The question of permanent occupation or annexation will then await her initiative with good reason.

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Australia is the land of political experiments, and is just now witnessing another new departure. A few years ago the conditions of labor throughout that great continent were exceptionally promising. An eight-hour day had given the working-man more leisure and enlarged social opportunities, and the outlook seemed bright. But trouble and contention soon came. There were great strikes in 1890, 1891, and 1894; and the interests of labor sought political power by the formation of a party. As the traditional names of "Liberal" and "Conservative" could have little real foundation in a new community, it was far easier to arrange the factions of politics on a new basis; and accordingly secession and fusion have produced a Labor party which holds the balance of power in Victoria and New South Wales, is practically dominant in South Australia, and in Queensland bids fair to increase its power in the near future. Nowhere is the organization of trade unions more thorough than it is in these four colonies. Capital has also become strongly organized for its own defense against what it considers to be the socialistic encroachments of its enemies. In a country where the government has built and runs the railways, it is not difficult to educate public opinion into a belief that it should also control all industry; and this is especially true in a community where political change has been so rapid and daring. The Labor party of Queensland, which returns nearly one-fourth of the members of the Legislature, has, in fact, declared its basis to be socialism, and advocates State control of wages, and hours of labor, free railways, the providing of work by the State for the unemployed, and other equally advanced measures. The cost of free transportation of passengers and freight is to be met by a tax on land, personal property, and incomes. Such are the principles which actuate this most radical wing of the Labor party in Australia. Its opponents are yet in the majority, and it is safe to say will make a desperate fight against the spread of the new doctrines.

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The recent discovery of extraordinarily rich gold deposits in British Columbia, coupled with Sir Archibald Geikie's report on the iron and coal deposits of Newfoundland, has drawn unusual attention to the mining interests of the Dominion. The reports of several engineers say that British Columbia is the richest gold region in the world. The Kootenay district has the greatest number of mines, and is commonly spoken of as the most productive; but the more thorough the examination, the more evident it becomes that no particular locality can claim to be the best. Rich veins of quartz are being found for hundreds of miles in all directions; and the influx of population is assuming large proportions. Rossland, a mining town, which had only three hundred inhabitants one year ago, now has nearly four thousand, and is expected very soon to more than double the number. The gold output for the present year will, it is expected, be more than four times that of last year. There are some drawbacks which need immediate attention before the best results can be realized. Owing to defective railway communication the working of new mines is seriously interfered with, and there is a great deficiency of coke for smelting purposes. New lines of railway are being planned, and British and Canadian investors are active. For the past two months official returns show that gold-mining companies have been formed at the rate of one a day, and there seems to be no diminution of the feverish interest. Canadian journals and mining authorities have sent forth warnings not to overdo speculation, but in vain. The finds are so indubitably rich that such warnings have no effect. Thus far capitalists from the United States have owned and worked most of the mines; but now the rush is from all sides, and is likely to continue. The Newfoundland coal and iron deposits are also of extraordinary richness. They have been known for some time; but the report of an eminent geologist like Sir Archibald Geikie has naturally given greater prominence to the facts.

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Whatever may be thought of the aims of the Fabian school of English Socialists, there is no denying that they are intensely practical in the methods in which they go about their work. The London group has this summer organized a crusade against unsanitary dwellings in and out of the metropolis. They have issued thousands of leaflets in which the municipal laws in regard to house-property are explained in clear and simple language. With the leaflet is a schedule of twenty questions concerning the external and internal condition of a dwelling-house or tenement. Tenants who are living in unsanitary houses or in houses which are structurally defective, in which the roof is bad, or the water supply indifferent, fill up the schedules in such a way as to describe correctly their case, and then send them to the municipal authorities. As a general rule, the English municipalities are vigilant in the exercise of their large powers in these matters. But sometimes the sanitary inspectors are overworked, or are not as loyal as they might be to their duties. In these cases the Fabian schedules will bring about a change, and they will also bring to light many sanitary defects which ordinarily are hid away from view. Similar use is also being made of leaflets and schedules to quicken and help the work of the Government inspectors of factories. It is hard to say which department of the new Fabian work is likely to be of greatest public service. In these matters, among the renters of property, as well as among the workpeople in factories, there is much ignorance as to the laws for their protection; and even when these laws are known and partly understood, there is oftentimes some risk in setting them in motion, if the initiative is not taken with discretion. As educational work, this new mission of the Fabians is worth the attention of those in this country who are interested in

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the successful working of the factory and tenement-house laws.

A Great Canadian

The recent elections in the Dominion, the result of which was recently referred to in The Outlook, have placed in power as Premier the Hon. Wilfred Laurier, a French-Canadian of great ability and high personal character, whose portrait The Outlook prints this week. In 1887 Mr. Laurier was chosen leader of the Liberal party, and has since discharged the duties of his position with such fidelity, tact, and decision that the victory of his party is largely owing to him. He comes into control of the Government at a time when the influence of a statesman, who enjoys the confidence of French and English speaking Canadians alike, is especially welcome. During the past few years the discussion of political issues in the Dominion has deeply touched racial and religious prejudice, and a personality like that of the new Premier—at once courteous, conciliatory, and commanding—effectually aids the healing and cementing forces whose ascendancy is so desirable. He is the first French-Canadian who has filled this high office since Confederation, but all indications strengthen the hope that he will act in a spirit of devotion to the best ideals of British politics. His past record fully justifies this hope. He has often declared his firm adherence to the school of British Liberalism, and has eloquently set forth, before more than one great audience, why it is that French-Canada is loyal to Great Britain and why it should continue to be—because it was founded on clemency and justice close following the rigors of conquest.

Mr. Laurier was born in 1841 in the city of Quebec. He received his education at L'Assomption College, after which he studied law, and was admitted to the bar in 1865. As a member of the Quebec Legislature from 1871 to 1874 his abilities had only a provincial sphere; but on entering the Dominion Parliament his powers of argument and eloquence speedily gained him a high place. His first speech had widened his reputation from provincial to national, and in 1877 he was given a Cabinet position. He was but a short time in office, the Administration of which he was a member having been defeated in 1878. Working heartily with his party during the long period of opposition which then began, he soon stood so high in admiration and regard that he was looked upon as a probable successor to the leadership; and on the resignation of that position by the Hon. Edward Blake, in 1887, Mr. Laurier was chosen in his place.

As a statesman he cannot, of course, be judged by his administrative record, since the past eighteen years of his life have been passed in opposition; but during the last nine years he has had great difficulties to surmount, acute differences to reconcile, and, more especially, he has had to meet and overcome the presumptions which would naturally bar the way to leadership and popularity in the case of a public man whose native tongue is French, but who aspires to rule a community predominantly English in blood and speech. All this Mr. Laurier has done successfully; the influence he had with his immediate political associates has been increased by his enlarged acquaintance and prestige among the people. During the past few years his political activity has been great; he has addressed very many audiences, some of them in remote parts of the Dominion; and his public utterances have been supplemented by cordial personal intercourse with the people in the various provinces. His presence and manner are agreeable, and they are combined with great firmness of will and quickness of decision. The aggressiveness, persistence, and sturdy independence which marked his course during the recent campaign showed the sterner elements of character which some of his opponents declared to be lacking in him. Mr. Laurier's political views, as above remarked, are those of the British Liberal school, as nearly as they can be applied to the political conditions of the Dominion. He is a thorough believer in progressive democracy, responsible government, a wide suffrage, the secret ballot, and all the other safeguards of civic life which have produced a well-regulated liberty in the parent State. He does not, as some of his critics have declared, believe that "free trade as they have it in England" is at present a practicable policy for Canada; he is in favor of a moderate revenue tariff, though it is altogether likely that he looks upon the English trade system as a desirable goal.

As a party leader and tactician, his political supporters admit that he has yet to make his first mistake. Many thought that his political career was ruined when the bishops of Quebec issued their mandate enjoining the Roman Catholics of that province to vote against him, on account of his position on the Manitoba school question. Because he favored the conciliation instead of the coercion of that province he was denounced as a traitor to his race and an enemy of the Church; but he remained firm, and the overwhelming majority of his own people declared their faith in him and their resentment of the attitude of the bishops. Through his manliness and courage a new and inspiring chapter in the history of French-Canada has been written.

As an orator, unrivaled in the Dominion, and in some respects hardly surpassed on the continent, Mr. Laurier has the rare distinction of having won his laurels in a foreign tongue. As a member of the Quebec Legislature he always addressed the House in French, but since entering the federal arena his parliamentary speeches have generally been made in English. His style is simple, strong, and exquisitely graceful; and he rarely makes an important speech in which the noble elevation of sentiment does not add lustre to the force of argument. His dominant note is fervent patriotism, and his position and influence are a pledge that no sectional or racial jealousy will find the slightest encouragement in the policy of which he is the chief exponent.

In religion Mr. Laurier is a Roman Catholic. His personal character is without a stain, and his public life has been wholly free from any suspicion of political chicanery or corruption. The eminence of the statesman, the persuasiveness of the orator, the tact of the party leader, lose nothing when placed in comparison with the character of the man. These things may truthfully be said of one who is still in the vigor of manhood, and whose most efficient public service has but fairly begun.

The Gap, and How to Fill It

Our recent suggestions, entitled "A Gap to Fill," have received an encouraging response in the right quarter. That the settlement of time-consuming controversy has now given the General Assembly of the Presbyterian Church some leisure and opportunity to consider questions of applied Christianity, for some time now in abeyance, and that these deserve consideration, the "Interior" declares "is true." This grants everything for which we pleaded. Of the proper method of dealing with such questions we said nothing.

We find, however, that our neighbor, agreeing with us that the thing ought to be done, is concerned as to how it

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should be done. Says the "Interior:" "How is the Church to deal with these questions? The trouble is that if we open our pulpits to all the problems of civil life we shall invite a swarm of specifics, panaceas, and what in not a very graceful phrase is called 'cranks,' which will bite us, and croak in our ears, to an extent that the situation of a Pharaoh would be enviable. All the principles involved in any or all of these questions are clearly included and defined, and with emphasis expressed, in the Gospel. It appears to us, therefore, that, having as clearly taught them, the Church should only be drawn into applying and enforcing them in emergencies. The straight fight which the Third Church made against the Garfield race company was an example. Abuses and wrongs occurring under any of the specified, or other, particulars may rightly bring a church or a group of churches into the field as active combatants, or rescuers, or reformers, or helpers in any way. But theoretic civics, or sociologies, and empirical exploitation of any kind in the pulpit, we cannot stand them. They would kill us all off."

To this we cordially agree, though with some reservation of judgment as to "theoretic civics," until this term is more clearly defined. The Bible, it seems, does not leave us unprovided with a working theory of Christian civics in what Dr. Mulford calls "The Republic of God." We certainly share the dread of faddists, which is above expressed. We demand that a soft heart should have the help of a hard head. In fact, it seems to us, as to the "Interior," that the sum of the Church's duty, in the treatment of questions to which a truly social Christianity must return a helpful answer, is this: To teach the principles involved in them as clearly as they are taught in the Gospel, and only in concrete cases of actual emergency to take part in a struggle to enforce them.

But it seems to us that the first half of this statement puts forward a duty which, though fundamental, is very imperfectly attended to. If this were properly done, the "gap" to which we pointed would not be long in filling. Surely the Church has not yet dealt with Phariseeism as Christ dealt with it, when so much "tainted money" is now thankfully received by her. Dr. Gladden says, in his book on "Ruling Ideas of the Present Age:" "Men who would certainly be in the penitentiary, if they had their deserts, are flattered and patted by the heads of great educational and religious institutions, and made to feel that they are regarded as the salt of the earth." Dr. Uhlhorn, the learned historian of the charities of the early Church, observes that we are still far behind the primitive evangelic ideas concerning such matters as "calling and property, work and wages."

It strikes us that there is a good deal of subsoil plowing yet to be done. The prevailing conceptions of Christianity, of Christian character, of personal salvation, of the Divine redemption of the world, show the same one-sided individualism which dominates in our economic system. Teaching the social principles involved and emphasized in the Gospel—the thing which we agree with the "Interior" in urging—is the thing which the Church is not yet doing with any adequacy. Not that there are not noble exceptions to this neglect, but exceptions they are. The Bible abounds in deliverances which touch the social problems of to-day, but comparatively few seem to know it. "Don't let the study of social questions thrust the Bible aside," wrote a correspondent the other day, in ignorance that the Bible is a mine of instruction for the realization of a Divine society on earth.

For the end in view, we venture this further suggestion: The Church, which has been engrossed with questions of creed-revision and theological soundness, would do well to give equally attentive consideration to some primary truths of Christian ethics, *e.g.*: This world is the proper subject of redemption; the laws and institutions under which men live need Christianizing as much as the men who live under them. For this purpose political rights and property rights are, in a moral view, the rights of a trusteeship under God. However legalized, they have no moral basis except in the fulfilling of the trusteeship to which they are annexed. The prime question, in view of the world's opportunities, is, Whom and how many can I serve? not, Whom and how many can I get to serve me? These truths lie at the root of all our social problems. If there are any truths pertaining to human salvation which need more constant circulation now, we do not know what they are.

These truths have inevitable corollaries, of which we need say nothing now—corollaries which apply in all directions of social reform. They will suggest themselves to whoever intelligently moves on in these lines. In these lines only can we look for that needed renewal of a right spirit, whose instinct may be trusted, under the tuition of experience, to deal with details and emergencies. Some mistakes will be made. To err is human. But a faithful Church has no option but to go forward on these lines. As to emergencies, and the demand they make upon the Church for a struggle to enforce Christian principles, all that we will add to what the "Interior" has said is, that judgments may differ as to what constitutes an emergency. When, as in more than one recent case, men of flagrantly blemished moral character have been proposed or nominated for high office, it might seem that the defiance thus given to the Christian conscience constitutes more of an emergency than would appear from the lack of protest. In degree as men are imbued with the social principles of Christ their eyes will be opened to see emergencies where once they saw none.

The Commonwealth

The Commonwealth is truly a common wealth, as the industry which makes it possible is truly a common industry. Every man is dependent on his fellow—the highest on the lowest no less than the lowest on the highest. Under Individualism, no less truly than under Socialism, the workers constitute an industrial army; the organization is as real and as complete under the one system as under the other. It is true that some men are overpaid and some underpaid, and sometimes those who contribute to the illth of the community are paid most of all. But all honest and honorable employments contribute something to the general welfare, and no employment is honest or honorable which does not so contribute.

Naked we came into the world, and we are housed, clothed, and fed only as by our industry we provide the necessaries of life, or by the industry of others they are provided for us. Nature does not give us something for nothing. When we ask her for bread, she bids us earn it. Our heavenly Father feeds us, not as the mother feeds the little birds, by putting the food into our open mouths, but by putting brains into our heads and muscles into our bodies, and bidding us get food for ourselves. He puts Adam into the garden to dress and to keep it, and what man gets from his garden depends on the fidelity with which he discharges the trust reposed in him. The raw material must be won by force or blandishment from the reluctant earth; it must be converted from raw material into finished produce; it must be carried from the place

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where it has been created to the community in which it is needed, and in that community it must be brought to the individuals who need it, or brought where they can come and find it. Thus agriculture, manufactures, transportation are essential to life.

But more than these are essential. The body must be kept in order and put in order when it becomes deranged: there must be physicians. The members of this commonwealth must understand their right relations to each other, and these must be studied, understood, maintained: there must be lawyers. The intellectual and esthetic life of man asserts itself and its needs: there must be authors, teachers, musicians, artists. Reverence must be cultivated, love developed, and the moral principles of life elucidated and applied, and the spiritual brotherhood of men expressed in acts both of charity and worship: there must be priests and prophets of the religious life. And these latter—the ministry to mind and spirit—are more necessary under Individualism than under Socialism, because the fraternity is voluntary not compulsory, and the higher relationships are left dependent on the good will of man to his fellow men. They are a part of the spirit, not of the machinery, of life. Finally, there must be homes, where workers will be rested and refreshed for to-morrow's labor, and children will be reared to continue in future generations the tasks began by them. Here wives and mothers will be ministering to life at its very source and fountain, and preparing for the ages after they themselves have gone to their rest. Thus regarded, Society is seen to be as truly an organism under Democracy as under Monarchy, under a free brotherhood as under State Socialism. Every man is the servant of his fellow men, and he is greatest who serves most.

In the human hive are some drones—idle, useless, good-for-naughts. Whether they be idle rich or idle poor, they are equally good-for-naughts. He who tramps the road in soleless shoes, and he who rides by in coach-and-four, are equally vagabonds, if the spirit and intent is the same—idle pleasure-seeking—though one is called a tramp and the other a tourist. Tramping and traveling are equally legitimate for a summer rest, and equally illegitimate for a life employment. In truth, one may well have pity for the idle poor, but can only have contempt for the idle rich. The idle poor man has had a hard time in life; he has, perhaps, been led to think that the world owes him a living; he has seen his fellows about him working hard and getting little; he has, perhaps, had the same experience himself; possibly the little work he had has been taken from him, he cannot tell how or why; he has become discouraged; he thinks he has proved that for him industry does not pay; to beg is easier than to work, and the work that he can do is honored by society scarcely more and rewarded rather less than beggary. We may palliate the offence when such a one sinks into idleness; but there is no such excuse for the idle son of the rich man. He has been born in surroundings which declare to him the profitableness of labor; he has had the advantages of a good education; he possesses wealth, which is itself a power in the industrial world; if he does not need to labor in order to earn his daily bread, Society has great need of his labor in industries which do not produce bread. If such a man is idle—and many such idlers there are—for him there is no excuse; for such idleness there is no palliation. He richly deserves the contempt of all honorable men.

In the Commonwealth every man is dependent upon his fellow men; every vocation which contributes to the common welfare is honorable; every life which draws something from the common stock and adds nothing to it is dishonorable. Service is the true standard of life. In a series of independent articles, based on this general affirmation, we purpose to apply this standard to different professions, and consider what is the true meaning of each measured by its relation to the common welfare.

The Outlook Vacation Fund

She was a girl of about eighteen, the principal wage-earner in a family of five. She came with a letter of introduction from a city missionary. The story was not uncommon, that of a girl overworked from the moment her strength could be used to benefit her family—first as nurse to the children who followed her quickly into the world; then as a wage-earner, her contribution to the family income enabling the younger children to remain in school longer than she did. There was no idea of martyrdom when she did this, nor when she told of it. It is the common story of the older children in every workingman's family, where there is an appreciation of the value of education. The father died; then the children must all become wage-earners at the earliest moment. The oldest child, this girl, became the chief burden-bearer. This last spring she was ill for the first time in her life. "I went to the doctor," she said. "He gave me a prescription, and *I got the medicine when I could.* I didn't seem to get better. Every day it was harder and harder for me to work At last I could not work. I sent my sister in my place. The doctor said I must go in the country. I made arrangements to go, and somehow the boss heard of it, and he laid my sister off. I suppose he thought I was making believe. I did not know what to do. Mamma said, 'Go; we'll get along somehow.' I knew they wouldn't. I went to the doctor and got a note from him, saying I was too sick to work. I sent my brother over to the boss with it, and the boss said my sister could go back. I went to the country and stayed two weeks, and thought I could go back to work. I cannot. I cannot get my breath, and I'm dizzy, and so tired." The tears kept back overflowed, and the girl looked like a child grieved by the puzzle of living. It was such a strange thing—the need of work, the work, and the inability to do it, and yet not a pain; able to walk around and to eat, and yet not able to work. It was all such a tangle. "The doctor says I must have rest. Medicine is no good. I am just tired," and a smile formed about her mouth. *It was so ridiculous—too tired to work!*

How was this case to be met? Every place in Cherry Vale and Elmcote was promised for August if the money came in to meet the expenses. Santa Clara needs so much money that a margin must be kept for that. How could this girl be helped? She must be. Friday morning a letter come from a reader of The Outlook offering a room in her country house for the month of August to a working-girl. The Outlook Vacation Fund will pay the traveling expenses, and the girl will spend the month of August in the quiet of a beautiful country home.

The pressure on this fund was never so great. The spirit in which the money is given to The Outlook has been felt, and hundreds who have shrunk, and do shrink, from receiving aid, come to the Working-Girls' Vacation Society to benefit from this Fund. It is given to recreate life; to increase wage-earning power; to enlarge experience. The daintiness and privacy of the rooms have made it possible for many to use the houses who could not live under other surroundings.

THE VACATION FUND

Previously acknowledged	$2,970 07
B. V. F., Wakefield, Mass	5 00
Collection Sunday Evening Service, Vaill Cottages, Block Island, R. I.	10 50
C. L. D	25 00
A Friend	5 00
Derakim, Mount Vernon, N. Y	5 00
A Friend, Saranac Inn, N. Y	50 00
R. V. H	2 00
A. A. B., Cambridge, N. Y	10 00
M. and E., Trenton, N. J	1 00
C., Wellesley, Mass	3 00
Margaret and Freddie, Minneapolis, Minn	2 00
C. E. P	10 00
E. S. H. and M. E. H	10 00
Mrs. H. M. S., Winona, Minn	5 00
A. A. H	10 00
Gratitude	2 00
In the Master's Name per C. D	2 75
A Subscriber, Madison	2 00
F. S. B., Derby, Conn	11 00
N. F. D., Lakeport, N. H	10 00
E. R. M., Branford, Conn	3 00
In Memoriam, North Woodstock, N. H	5 00
F. H. S., Elizabeth, N. J	5 00
Miss M. F., Ithaca, N. Y	2 25
Mrs. E. W. S., Lihue-Kauai, Hawaiian Islands	2 50
Anonymous	2 00
"Rahat Khané"	3 00
M. E., Richmond Hill, N. Y	2 00
Total	$3,176 07

Make checks payable to The Outlook.

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Prophets of the Christian Faith

X.—Frederick Denison Maurice[1]

By the Rev. A. V. G. Allen, D.D.

THERE are some voices which are impersonal, speaking, as it were, out of the darkness, giving no hint of time or place, and gaining nothing in power or directness by a study of their environment. Such was Thomas à Kempis, whose message comes with equal force to every age. Something of this quality was in Maurice, imparting to his thought a certain enduring appeal, as if he belonged to no particular time or country, or had received no special influence from his surroundings. And yet no man ever lived more deeply in the heart of his generation, and his teaching contains a profound response to the immediate needs of the hour.

The world into which he entered seemed to be losing its hold on God. Among his more eminent contemporaries, Carlyle complained that God was doing nothing; Mill regarded the divine existence as an open question, and Darwin appeared to have lost his religious faculty. It was a world interested in reform, whose watchwords were liberalism and progress, whose programme called for the removal of ancient abuses, under which were included religion and the Church. In the place of these relics of a bygone age, science was offered and the religion of humanity, as if adequate substitutes. Agitations were rife for the improvement of social conditions; but the leaders, for the most part, had ceased to look to God for aid or inspiration—it was time at last that men should help themselves. The laboring men, with their grievances, turned away from the Church and the means of grace as if they were empty mockeries. The higher walks of thought and culture were invaded with religious doubt, a mood in which men would fain believe but could not. The negation had gone deeper than in the eighteenth century, when men professed, at least, to believe in natural religion, and when on this ground Bishop Butler had met them with his Analogy. Now natural religion was called in question; it had become the issue whether God existed or the soul of man was immortal. Efforts were not wanting to meet the situation—proposed reconstructions of the Church after antique models which had once been useful, or the presentation of the claims of the Roman Church as somehow strangely adapted to the requirements of the hour.

These were the problems of the age to which Maurice appealed with the conviction that "no man," as he had said of Coleridge, "will ever be of much use to his generation who does not apply himself mainly to the questions which are agitating those who belong to it." It was the burden of his message that God was manifesting himself in the contemporary world of human thought and activity. "The knowledge of God," he wrote, "I regarded as the key to all other knowledge, as that which connected knowledge with life." And again, "The only way to consider philosophy is in connection with the life of the world, and not as a set of merely intellectual speculations and systems." The light of the world was first revealed in life, and life was the light of men.

The preparation of Maurice for his mission as a theologian began in his early years, as a child in the household. His father was a Unitarian minister, with a simple, genial creed whose principal tenet was the fatherhood of God; his mother was a Calvinist, thinking of God as absolute sovereign will without whose decree of election salvation was impossible, and for herself doubting if her name were enrolled among the elect. Maurice was forced by his filial love and respect, no less than by his sympathetic nature, but also by his spiritual insight, to live in the creed of both his parents, and was thus early called to mediate between religious attitudes that seemed to neutralize each other.

His method of solving the difficulty was a simple one. He insisted that both creeds should be understood as expressing realities or existing relationships, not merely analogies of human reasoning or notions of the mind which it was pleased to entertain. When thus interpreted, the reconciliation followed—the absolute Sovereign of the universe, whose will was inflexible, was at the same time the Infinite Father whose love was the inmost essence of his being. If no one could escape from the control of absolute and sovereign Will, so also no one could be excluded from the love of the eternal Father. The range of fatherhood was co-extensive with the energy of the divine will. It expanded before the vision till it included not only the Church but the whole secular world as well. Maurice admitted no distinction between a special and a common grace, for such a distinction was incompatible with the idea of fatherhood. Preterition or reprobation, as defined in the language of the schools, were not fit expressions for describing the economy of the divine will, which was also a father's love. Everywhere it was the same God, call him the infinite Father or the sovereign Will, who condemned the evil and inspired the good. The loving providence or the infinite purpose of existence must therefore be revealed in every sphere of human life, in the Church and in religion, but also in philosophy and literature, in art and science, in politics and in the social order.

But, further, the relationship of God to the world, since it was an actual or real relationship and not a notion begotten by the mind, must still exist apart from and despite its latency to the consciousness. The energizing of the divine will was not dependent upon human acknowledgment nor limited in its activity by human recognition. The fatherhood of God, embracing in its scope every child of man, was the latent reality which gave significance to baptism or invested with a deeper meaning the process of conversion. If there were danger that the doctrine of the divine fatherhood might be misinterpreted to sanction laxity or indulgence, yet, when conjoined in organic unity with sovereign will, the love of God became the supreme principle of moral law; righteousness was seen as the inmost essence of the loving purpose which has gone forth into creation; the fatherhood which demanded righteousness in the children could grant no relaxation, but must seek and surely find its accomplishment through manifold agencies in life, through chastisement or the bitter agony of experience whether in this world or in another. If the moral purpose of God does not always appear in direct manifestation, yet indirectly it never fails to be revealed in the confusion and misery which await the infringement of the moral law. The existence of evil was the one subject upon which Maurice refused to speculate. But while he did not inquire why sin should have entered the world, he dwelt upon the experience that condemned it—how the Bible, the Church, society, and each individual conscience bore witness to its ravages. He recognized also that the normal order of the world and the constitution of man were visibly at war with evil, and since the divine love was revealed in the constitution of things and was also identical with sovereign will, evil must at last be overcome and banished from the universe.

It fell to the lot of Maurice to come into close personal contact with almost every variety of religious thought in England; and, by virtue of that mysterious element in his personality which made him from his childhood a mediator in religious differences, he learned to live, as it were, in the divergent forms of the common household of faith, to feed upon the truth they held, so that he could interpret their mission from within their fold. In this way he ac-

[1] Previous articles in this series have been: "What is a Prophet?" by Lyman Abbott (The Outlook for December 14, 1895); "The Apostle Paul," by the Rev. George Matheson, D.D. (December 21, 1895); "Clement of Alexandria," by the Rev. Marcus Dods, D.D. (January 4, 1896); "St. Augustine," by the Rev. A. C. McGiffert, D.D. (February 8); "Wycliffe," by Dean Fremantle (March 14); "Martin Luther," by Adolf Harnack (March 28); "John Wesley," by Dean Farrar (April 25); "Jonathan Edwards," by the Rev. A. M. Fairbairn, D.D. (May 30), and "Horace Bushnell," by the Rev. T. T. Munger, D.D. (August 1).

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cepted the doctrine of the "inner light" as held by the Quakers, while clinging also to the necessity of sacraments and outward form as revealed in the spiritual life of organic historic Christendom. He was thrown among the Irvingites and listened to their urgent cry for the living Spirit who once wrought by signs and wonders in the Apostolic age. But he could not believe that the Spirit's action was shut up to any one form of manifestation or that it had ever been withdrawn from the Church. The Holy Spirit appeared to him as the actually existing bond of every unity, whether domestic or social or ecclesiastical, a spirit which united men by bringing them into the fellowship of the Father and the Son; which spake by the prophets, but also in the conscience and higher reason of every man; who inspired the writers of the sacred books, but a Spirit also without whose constant presence and inspiration no man could think or perform those things that are good. Through his connection with the evangelical churches Maurice learned to identify the gospel of Christ with the proclamation of a message of deliverance from sin and guilt. He remained at heart an Evangelical all his days, but he also widened the range of Christ's redemptive work, till it included all other deliverances, from every form of oppression and tyranny, whether ecclesiastical, political, or social. In all this Maurice may appear as the pioneer in some method unknown before. But one is also impressed with that unbroken chain of spiritual influence by which the generations are bound together, handing on to those who follow the truth which has been received, waiting only till God shall provide the medium, the fitting soil in which the living seed at last shall germinate, take root, and spring upward and bring forth fruit an hundred fold.

In his intellectual development Maurice had the unusual advantage of taking the full course of study at Oxford first, and then at Cambridge. He caught the spirit, the subtle quality of each of the great universities which have stood throughout their history for differing ideals and tendencies in English thought. Cambridge has been the congenial home of spiritual largeness and freedom. There Puritanism found its stronghold in the sixteenth century, to be followed by the liberal school in the English Church of Cudworth, More, and Whichcote. It was at Cambridge that the Evangelical School was nourished, and to Cambridge belongs the honor of ranking Coleridge among its pupils. Oxford, on the other hand, which in the Middle Ages was more closely identified with the scholastic philosophy, has given birth to two great conservative movements, the Anglican revival under Laud in the seventeenth century, and again under Newman and Pusey, of which the tendency in both cases was to idealize or deify the existing institution as against the disintegrating forces of change or revolution. Maurice felt the historical appeal, the sense of historical continuity which Oxford cherishes, but the influence of Cambridge was the stronger. He imbibed there what may be called the spirit of Platonic realism, according to which the eternal idea or pattern of human things is always larger than its embodiment in any human institution and forever calls men to rise to its fuller appreciation. However visionary or impracticable the idea may seem, its deepest ground is invoked in the eternal will. Thus Maurice was led to insist upon the ideal constitution of the Church in Christ its head, as the actual reality, and not a mere spiritual aspiration which could rest in the background of thought. His conception of the Church, which brought him into conflict with what may be called an Aristotelian realism, divinizing the existing order as if change or improvement were but sacrilege, was throughout his life one of the ruling ideas of Maurice's theology. He preached it to the workingmen, he traced its presence in history, he urged it as the basis of Christian unity, he would have it carried to the heathen world as the solvent of its dark confusion—the brotherhood of human souls, a divine-human fellowship of which Christ was the head and leader, the Holy Spirit the bond of inward unity, the fatherhood of God its eternal ground in the infinite and sovereign will.

The man who wrought most powerfully upon Maurice after leaving the university was Coleridge, "the Master," as he has been called, "of those who know." Maurice did not come into personal contact with him, but the study of his life and his writings reconciled him to the Church of England, of which he became a minister, and, above all, taught him the significance of the doctrine of the Trinity. It was no longer an arithmetical puzzle as it had seemed to the typical mind of the last century, but the comprehensive formula of the Christian faith, which contained the reconciliation of the contradictions of speculative thought about the divine existence as well as the satisfaction of the deeper needs of the spiritual life. In the light of God as one and yet triune, the fellowships and relationships of earth were disclosed as having their ground and justification in the eternal fellowship which existed in the bosom of God. In this conviction the Christian Church had resisted the pressure of the imperial will in the ancient days of its alliance with the Roman Empire—that the Son of God who had assumed humanity in the body of this flesh was one and co-equal with the Father. And again in the strength of this conviction, the barbarism which overcame the Empire had in turn been overcome. It had also been the watchword of Christianity in the struggle with Islam when the seemingly difficult and complex idea of God had triumphed over a seeming simplicity, which was, after all, but an empty abstraction. But its historical interest and significance paled before its spiritual and moral appeal to the individual soul, or to social reformers rejecting the Church and disowning God. For the deep-seated and widespread skepticism of the age was assuming that God existed apart from human life, indifferent to human suffering, enforcing obligations and calling for sacrifices with which in Deity there could be no sympathy, for they were alien to the divine nature. But, in the name of God as Father, Son, and Holy Ghost, human relationships and duties and obligations of self-sacrifice were taken up, as it were, into God and glorified by his inmost essential life. The divine became the prototype of the human; eternal fatherhood and sonship were the pattern from which the human relationship was derived, and not an analogy inferred from the human family. Sacrifice and suffering entered as an integral factor into the divine life, before it proceeded forth from God as the moral law of the universe. In the incarnation of God in Christ and in the atoning sacrifice on the cross was illustrated the identification of divine with human interests.

So great was the importance which Maurice attached to the doctrine of the triune name that in his book on "The Religions of the World" he applied it as the test by which they were to be measured and judged. Confucianism and Mohammedanism could not rise to the truth of the fatherhood of God because they lacked the knowledge of the Son, through whom alone fatherhood could be fully revealed. Brahminism abounded in incarnations of the divine, but they ended in themselves because the knowledge was wanting of the Eternal Father. Buddhism dreamed of an infinite Spirit in which all men shared, but because it did not know the Father and the Son its doctrine of the Spirit was void, as its highest goal was also reduced to Nirvana.

The ample learning which Maurice needed in order to illustrate and enforce the truth which he discerned, he had the opportunity to gain during the years from 1840 to 1853, when he held the professorship of history and literature in King's College in London. His books bear witness, and more particularly his "History of Philosophy" and his "Social Morality," to the thoroughness and depth of his acquaintance with systems of thought, or his insight into men and motives, or his power of interpreting literature and life. In these works we may read his appeal to the educated mind of his age. He does not offer new arguments for the divine existence, or endeavor to overcome skepticism by dialectics, but rather makes manifest how God is revealed in all the higher forms of human thought and expression. All history resolved itself before his eyes into a spiritual drama. The world everywhere appeared to him as bearing witness to God, as if it were fed with the life of God and shone with the light of God. But Maurice does not appear in his books or elsewhere in his work as if engaged or preoccupied with the anxious

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search for God. If he seems burdened, it is as if the weight of the divine revelation might overpower him. His attitude is that of receptivity for truth, or as if passivity were the condition for seeing and receiving. His experience confirms what Wordsworth had taught:

> Nor less I deem that there are powers
> Which of themselves our minds impress;
> That we can feed this mind of ours
> In a wise passiveness.
>
> Think you 'mid all this mighty sum
> Of things forever speaking,
> That nothing of itself will come,
> But we must still be seeking?

In addition to his other work, Maurice gave much of his time and thought to the improvement of the working classes. So identified was he with the cause of social reform that he became known as the father of Christian Socialism. He was the founder of a college for workingmen whose success was mainly owing to his disinterested labors. He had a lofty conception of the capacity of men engaged in physical toil and without education to receive the higher forms of truth and the results of learning. He aimed to overcome their peculiar skepticism as to whether God were doing anything for the emancipation of society from its oppression. It was the spirit of his teaching that it was God who was raising up the very reformers who disowned Him, that it was a divine spirit which stirred up social discontent as the condition of social progress.

While the thought of Maurice does not lend itself easily to brief summaries, yet it is not difficult to trace in all his writings one common element which binds them together in a consistent whole. That "religious realism" which enabled him to grasp the fatherhood of God as an actual relationship which could not be broken may be discerned in every attitude of his mind. He looked upon religious institutions, not as identical with their divine idea, but as witnesses to a higher reality. Because the reality existed independently of its acknowledgment, he could be charitable while holding the strongest convictions, dogmatic while rejoicing in the largest freedom of thought. What to the popular mind seemed like divine indifference to human affairs was to his mind the visible token of His presence. The religious doubt from which others fled in alarm, he welcomed as an aid to the deeper knowledge of God. Where others spoke of a lost and ruined world, he spoke of a world which had been redeemed by Christ. Some said that only those who had been baptized were the children of God; others, that to become a child of God one must have been converted and have the witness of an inward experience; he said that all men were children of God in virtue of their creation by the eternal Father. Against those who maintained that religion was repugnant to the natural man, he affirmed religion to be that which the heart needed and for which it craved. In contrast with the method of those who labored to overcome the natural depravity of the heart as the first step in religious experience, he preached the "God within," even to reprobates, as a divine appeal in order that they might claim the heritage of sonship. In the common thought the Church of God was identified with some existing institution; he regarded the institution as witnessing to the existence of the Church. The true Church did not require to be founded or carried, but to be proclaimed as having already an actual existence, the brotherhood of men in Christ. It was customary in speaking of the forms of human government to classify theocracy by itself, as if it had once existed among the Jewish people or been attempted as an experiment at various moments in history; but he maintained that theocracy, God's government, underlay all forms of human government as their pattern, the test by which they would be vindicated or condemned.

This reversal of ordinary judgments, to which men have become accustomed by long habit of training, constitutes a difficulty in reading Maurice which is not easily overcome —a difficulty akin to that which followed the Copernican discovery, when reality was placed in such strange contradiction to the testimony of the senses that it still requires an effort of the mind to adjust the seeming appearance with the actual fact. There was one inference which Maurice urged with great strenuousness—that in the spiritual world relationships were timeless, or could not be expressed in terms of quantity; that eternal life and eternal death were phrases charged with spiritual potency without reference to their duration. This contention regarding the use of the word "eternal" goes to the heart of the Maurician theology, affording a glimpse into a higher order, where things are not what they seem; where, instead of the divine revolving around the human, God becomes the central sun of an infinite spiritual universe in whom men live and move and have their being. The relationship of fatherhood and sonship constitutes the law of spiritual gravitation from which there is no escape, in whose glad recognition and obedience consists eternal salvation.

But, apart from his theological teaching, it is the supreme tribute to be paid to Maurice that he stood throughout his life as a confessor to his age, listening to the story of human doubt in deep sympathy, and never turning his ear away from any man who found difficulty in believing. Tennyson, who was his friend, has described him in what he did for himself and for others:

> The faith, the vigor, bold to dwell
> On doubts that drive the coward back,
> And keen through wordy snares to track
> Suggestion to her inmost cell.
>
> He fought his doubts and gathered strength,
> He would not make his judgments blind,
> He faced the specters of his mind
> And laid them; thus he came at length
>
> To find a stronger faith his own;
> And power was with him in the night,
> Which makes the darkness and the light,
> And dwells not in the light alone.

It was the testimony of Archdeacon Hare, while Maurice was still alive, that no one had done so much in reconciling the reason and the conscience of the thoughtful men of the age to the faith of the Church: "It is in great measure owing to him that the intellect of the rising generation is with us rather than against us." In the words of another eminent contemporary, Dr. Montagu Butler: "Wherever rich and poor are brought closer together, wherever men learn to think more worthily of God in Christ, the great work that he has labored at for nearly fifty years shall be spoken of as a memorial of him." He held no high preferment in the Church of England, but the world recognized him for what he was and for what he had done. At his death in 1872 there was a demonstration of public feeling which for spontaneity and universality had not been witnessed since the funeral of the Duke of Wellington. Beneath his bust in Westminster Abbey is recorded the only estimate we need: "He was not that light; but was sent to bear witness of that light."

Our First Presidential Contest

By James M. Whiton

This summer is its centennial anniversary. George Washington and John Adams were chosen in 1788 without opposition. In 1792 Washington was again unanimously chosen, and Adams was elected Vice-President by a vote of 77, to 50 for George Clinton, the candidate of the Republicans, nicknamed "Democrats" by the Federalists. In 1796 party lines were for the first time strictly drawn, and a strenuous struggle for the Presidency ensued.

The adoption of the Federal Constitution had been stoutly opposed on the ground that the Federal authority would override the local authority of the several States. But when its adoption brought the Federalists into power, the opposition naturally became a party of vigilant critics of its working, determined to restrict it to the letter of its provisions. This was then the fundamental principle for which, under the name of "Republicans," the opposition

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contended, a strict construction of the Constitution. They held that whatever powers it did not expressly delegate to the Federal Government were reserved to the States—the "States-rights" theory. And yet Jefferson himself threw this principle away and acted like a Federalist when he bought Louisiana. The Federalists preferred a more elastic construction of the Constitution in favor of the Federal power. The stock objection of their party opponents was that they were monarchical and hostile to the rights of the people. This objection was constantly urged against Washington himself during his second term of office. Washington was a thorough Federalist. "Remember, especially," said he, in his farewell address, "that for the efficient management of your common interests in a country so extensive as ours, a government of as much vigor as is consistent with the perfect security of liberty is indispensable."

The name "Republican party" was used first by Jefferson in a letter to Washington, May 13, 1792. On the appearance in 1793 of Washington's proclamation of neutrality in the war between England and France, a violent faction opposed both it and him. Their ruling idea was hostility to England and partiality to France. They condoned the worst excesses of the French Revolution as excusable vengeance on tyrants, and fiercely denounced Washington for negotiating Jay's commercial treaty with England. To these hot-heads, who were ready to drag us into war in behalf of France, the Federalists gave the then invidious name of "Democrats"—as disreputable as "Communists" to-day. When the Jeffersonian party crystallized, in 1796, this faction fell into its ranks. Hence the official style and title, which it has borne since then, of "Democratic-Republican," though the latter and older half of the name has been obsolete in popular phraseology since 1830.

The prelude to the contest for the Presidency was a struggle over the admission of Tennessee, with a population of sixty-six thousand white people, to be the sixteenth State in the Union. Then for the first time the admission of a State was advocated and opposed on the partisan grounds which have since been often taken. Tennessee was certain to re-enforce the Republican column by three electoral votes. In view of the probable closeness of the election the Federalists resisted this, but Tennessee was nevertheless admitted on the last day of the session, June 1, 1796. When Congress reassembled in December, Andrew Jackson, as her representative, made his appearance at the seat of government four months before Washington left it.

When Washington, in his weariness of the burdens of State, determined to retire from office, the Federalists had no lack of able men to succeed him. The Republicans had but two at all competent—Jefferson and Madison. It was informally agreed among the Republican Congressmen that their party candidates should be Jefferson and Aaron Burr. This was the beginning of the so-called "Congressional Caucus," which appeared fully developed in 1800.

The Constitution forbids any person to be chosen a Presidential elector who is either a Senator or Representative in Congress, or holds any office under the United States. It was against the spirit of this provision, which aims to exclude Congress from any control in the selection of the Chief Executive, for the Congressional caucus to dictate the Presidential nominations. This was at length so apparent, that "King Caucus" fell into disfavor, but it was not till 1824 that his reign ended. In 1828 the State Legislatures made the Presidential nominations. In 1832 the present nominating conventions undertook their extra-constitutional but necessary functions.

It was less easy for the Federalists than for the Republicans to select Presidential candidates. The party was rich, too rich, in leaders. Hamilton was its ablest man, but identified with measures which, though salutary, were unpopular—such as the funded debt, as exasperating to the non-commercial classes as a "gold-bug" is to a "Populist." Jay was a close second to Hamilton, but he had been brought into unjust odium by his British treaty. Finally, and mainly by men outside of Congress, it was determined that Adams and Pinckney should be the Federalist nominees.

Thomas Pinckney had been Governor of South Carolina, had served as our Minister to London and Madrid, and had won great credit by negotiating a treaty with Spain.

Never since in our national history have two so illustrious and able statesmen competed for the Presidency as Adams and Jefferson. Each had sat in the Continental Declaration of Independence; each had been employed in Congress; each had had a hand in the preparation of the missions to European powers. Adams had been Vice-President for eight years. Jefferson had been Governor of Virginia, and had served as Secretary of State for three years. Adams was now sixty-one years of age, and Jefferson fifty-three. Their long and honored lives were to end on the same day, July 4, 1826.

Against such men party spirit could bring no serious charges. Nevertheless the game of defamation, to whose quadrennial recurrence we have become accustomed, was initiated with such material as seemed serviceable. Adams was accused of being an aristocrat and a monarchist. In 1770 a squad of British soldiers had fired upon rioters in Boston. Adams had defended them against the charge of murder, and secured their acquittal. This noble opposition to the popular fury was now brought up against him. On the other side, Jefferson was accused of being too much of a philosopher to be a practical administrator. He was taunted with cowardice in having fled, when Governor, from a raid of British cavalry. The most serious charge against him was infidelity. In fact, he and Adams, who was a Congregationalist, were pretty nearly at one in what would now pass for a moderate Unitarianism. Among the arguments employed in his behalf, one is singularly illustrative of that period of national weakness. Elect Jefferson, it was said, and conciliate France. Indeed, the election of Jefferson was almost effected by the impertinent intermeddling of the French Minister.

The promptness of our Government in sending Lord Sackville West his passports in 1888, for writing a private letter advising an inquirer, formerly a British subject, to vote for Mr. Cleveland, curiously reveals, by contrast, the weakness of the Government in 1796, which was obliged to tolerate the extreme impudence of Adet, the Minister of France. This person wrote four notes designed for publication as campaign documents. In these he complained of the unfriendliness which the Federalists had shown to France, and ostentatiously praised Jefferson by name. The consequence of this intervention was that the Quaker vote in Pennsylvania was diverted from Adams to Jefferson for the preservation of peace with France.

The Federalists, feeling sure of Pennsylvania, had carried a law for the choice of electors by general ticket, while the Republicans had contended for choice by districts. At that time, in most of the States, electors were chosen by the Legislature. But the unexpected diversion of the Quaker vote gave all but one of the fifteen Pennsylvania electors to the Republicans. Had not Virginia and North Carolina each given a single vote to Adams, Jefferson would have been at the top of the poll. The one hundred and thirty-eight electors of that year voted for thirteen different persons. Adams received 71 votes and Jefferson 68. When the votes were counted, February 8, 1797, Adams was declared elected as President and Jefferson as Vice-President. Pinckney had but 59 votes. and Burr 30. Schouler says that Burr coquetted with both parties and incurred the distrust of the Republicans. Next came Samuel Adams with 15, Oliver Ellsworth with 11, George Clinton with 7, John Jay with 5. Two votes were thrown away on Washington.

Presidential electors had not then been reduced, as now, to mere recording clerks, but retained the freedom of choice which the framers of the Constitution intended them to exercise. But for this, Pinckney, as well as Adams, would have distanced Jefferson. That he came in third was due to a quarrel among the Federalists. It was then the rule for each elector to write two names on his ballot, each of them as a candidate for the Presidency. When the votes were counted the highest total carried the Presi-

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dency, the next highest the Vice-Presidency. Now, Hamilton strongly desired Pinckney to lead Adams, who was no favorite of his. This might be effected if some Federalist electors could be induced to give scattering votes instead of votes for Adams. The Adams men believed that Hamilton had done this, and revenged themselves by giving scattering votes instead of votes for Pinckney. In this way, though New England was solid for the Federalists, as many as eighteen votes were lost to Pinckney in New England alone.

This is the first notable instance in our political history of the process known as "knifing." But its sequel showed that the transient gratification of the process is not always equaled by satisfaction with the results. In this instance the Federalists paid dear for it. By throwing out Pinckney they brought in Jefferson, their astute and implacable enemy. They gave him a coign of vantage in the Vice-Presidency. Here, in freedom from all political responsibility, he employed the opportunities of his position in directing the policy of his party, and in watching and counter-working that of his opponents, till at the end of four years more, by over-weaning and imprudent use of power, they had dug their own political grave. To their everlasting honor, they had wisely organized the political forms of our national life. Their opponents prevailed by adopting their work and administering their institutions in closer accord with popular demands.

A Man of Education in Prison

A Personal Experience

When a man of gentle education, who has never dreamed that such an evil as being convicted of crime could befall him, arrives in prison, he reminds himself of one of those trembling shades, of his classical reading, who awaited the unknown on the shores of the Styx. His coming has been timed by night, out of deference for that poor thing, his pride, and his reception by the Deputy Keeper is not unkindly.

"We've been looking for you for a week past," says that official, hospitably. "Let me see, you got five years, didn't you? Well, that means three years and seven months—forty-three months, all told. It will soon go by. Why, we have men coming back here regularly who would look on that as a mere fly-speck. They call this place a 'play-house,' you know. I'll just lock you in one of the detention-cells to-night, and to-morrow I'll rig you out and find you some easy job. Don't brood, don't look back; just take things as they are. Why, in eighteen months or so you may be pardoned. Come this way, will you?"

This way leads into a lofty oblong building, dimly lighted. In the center rises a solid buttress of stone and iron, composed on either side of the long rows of cells, five tiers high. Around this is a wide corridor, and then the whitewashed walls, cut by tall, barred windows. At first breath the new arrival realizes his doom. The stench enlightens him. It lingers on his tongue, it permeates his blood, it contaminates his being. Oh, what must the life be when its very atmosphere reeks of filth and shame!

The detention-cell proves to be on the lowest row. There is the shooting of a bar, the turning of a key. "You'll find some water in that tin," says the Deputy. "Good-night." And then the grated door closes, and the new man is alone in a cold, narrow, dismal hole in the wall, in which the double-bunked bed of gas-pipe frame yields scarce enough room to turn around.

There come raps on the wall on either side: the hall-men in the adjoining cells are vainly seeking to satisfy their curiosity. There comes, too, a prolonged hiss, a peculiar prison signal, and the whisper, "How long did you *git*, Jack?" followed by the night-watchman's stealthy tread and flash of lantern. Then settles the normal quiet of the prison night, not tranquil nor continuous. From one tier resounds a groan; from another, a laugh, far more horrible. Hark to that pacing to and fro, now hurried, now deliberate! It comes from the cell of one who is going mad, whose screams before morning will send him to a strait-jacket in the hospital ward.

Up from the flagged corridor comes a sodden chill; down from the tiers circles the foul air. There are blasts of biting draughts from the side windows, followed by periods of stifling; and all the while clinging to the bars stands the new arrival, inertly watching the creep of insects along the walls, the scurrying of rats around the corners, until a light as pale and as forlorn as the whitewash breaks through the dingy panes, and the heavy steps of the unwashed kitchen-gang on the stairs announce the advent of a prison day.

This day forever after stands out distinct in the newcomer's mind as the acme of terror and degradation. Beyond it lies a monotonous waste. There is surprise, there is shock; in every sound. Now a hall-man thrusts through the grating pannikins containing coffee made of burnt crust and an unwholesome mosaic supposed to be head-cheese. Now a sharp-eyed officer marches by with book and slate. Now a gong clangs, the bolts snap back. He watches with stupefaction the hurrying lines of convicts. What an acrid dust they raise with their heavy brogans, what a hideous conglomeration they form of everything coarse, uncouth, and vile, as they jostle along, ill-shapen, grimy, malodorous, chewing tobacco and emitting a hum of curses, jeers, and guffaws. Each one looks in, winking or whispering, and it seems to him as if but one man had passed and was continually repassing, so little of individuality is he able to detect. Thence comes the terror. Will his personal self, for which, notwithstanding misfortune or crime, he has retained a certain respect, ever conform to this type? Oh, what can he do—oh, what will he not do, to avoid such a degeneration?

With the Deputy comes the degradation. The new man is taken to the barber-shop, where other neophytes, sullen, ugly, timid, or hysterical, are awaiting initiation. He receives a bath, and the very thought that he is supposed to need one seems an excess of ignominy; his hair is cropped with great horse-clippers, his beard is hacked and haggled, the convict barber good-naturedly trying to instill foul bravado the while; he dons the striped suit, ill-fitting, insufficient, and casts one glance at himself in the bit of glass. Yes, the worst that could happen has happened. He is no longer a citizen, a man—but a convict, a thing removed from the sympathy of kindred or the notice of humanity.

The Deputy now shows our convict to a cell. Fortunate for him if the prison population is decreasing and he be allowed to share his misery with himself alone; fortunate for him if from the debasing association by day he has not to dread a more evil companionship at night. Then the pair proceed to the shops—a scene of confusion and distraction to the newcomer. Here the dust is flying from the whir of machinery over the manufacture of pails; there benchful after benchful are hammering away on shoes; and, beyond, the sewing-machines are clicking for dear life. And the men so intently engaged, have they any more mind or soul than the tools and the gearings? The Deputy, true to his word, allots some light task, and then hurries away to start some other unfortunate in the prison life.

The day seems an endless dream to our convict; he is stunned, incapable of connected thought, and automatically repeating to himself, "Only forty-three months, all told." Keepers and inmates alike mercifully ignore him. He may bungle with his task as he will, but no one will censure. His apathy, which is really a period of incubation, is fully recognized in prison. When the whistle blows, some rough hand draws him into his place in line, some gruff voice, tobacco-sprayed, mutters, "You'll feel better to-morrow, Jack;" and then, like a wounded beast, he creeps into his cell. No watchfulness now. The dark is welcome; would that it might last forever; for suspense is gone, and an end has come to everything. In a living grave, what then remains? Rest. He throws himself on the straw pallet, with face to the wall; despite the noise, the filth, the vermin, the stench, he sleeps as one without hope; and when he awakes it is unto submission.

The following day becomes a type of the life, a link in

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an endless chain of routine. Our convict soon appreciates what is expected of him, and how to do it. Each sound has significance, each hour is associated with duty. The round of eating, working, eating, working, eating, sleeping, becomes so familiar that he could fulfill his part with his eyes shut. His task requires little of his hand and naught of his brain, but it lacks interest and value. What else remains? In this dreary barrenness, how can he keep his mind unimpaired, his sensibilities from becoming blunt? And is it worth while to try?

For since the obsession of his entrance passed away, our convict has been conscious of the prison influence. His companions no longer look alike to him. Each one is an entity of flesh, blood, and virile force. He is surrounded by a super-vital magnetism whose touch is contagion, and whose trend is degeneration. "Come and be one with us," urges its voice; "you are one of us, you know. You wear the stripes, your name is Jack, you are without standing or character; come and be one with us."

There is little in all this of temptation to the man of culture. If his despair be engrossing, it is far more apt to lead him to insanity or death. The danger that he will disregard the Deputy's advice, and both look back and brood. Then will follow loss of flesh, loss of appetite, a general anæmia with its inevitable consequences. Many a man commits suicide in prison by not keeping stout of heart.

But if our convict determines to resist unto the end, he perceives that he must keep busy. His energies may at first direct themselves towards cleanliness—the most evident sign of an inner grace. There is something pathetic in the eagerness with which he keeps his quarters in order; for neatness seems to him to be a quiet protest against his condition. If he still has means or friends—contingencies alike remote—he will also learn to lessen the rigor of his Sabine fare with such simple delicacies as can be manufactured from eggs and condensed milk. Much has been written of what can be done with a chafing-dish; but still more might be of what can be done over a prison lamp. Such domestic cares work a mitigation of feelings, and, all unknowing, he scrubs and cooks unto sanity.

Those remote contingencies may also furnish suitable books. Though prison authorities passively ignore a man who is industrious, obedient, and uncomplaining, they will strive to grant any reasonable request which he may make. Thus it may come about that our convict will receive permission to burn his light after hours—after 9 P.M.—on the express conditions of silence and of drawing some rude curtain, a blanket perhaps, across the grated door so that the shadow on the wall may not arouse jealousy. Then, by the dim lamp, with a board for a desk, half-stifled yet exultant, he will write and study, and in the realms of the imagination forget the sights of squalor and the sounds of ignominy. Iron bars have never yet been wrought which can form a cage for a free and constant mind.

In such wise our convict wards off physical and mental decay; and, with such a purely personal routine, he might wear out his term without exchanging a word or recognizing a face. For the man who attends strictly to his own affairs is never molested in prison. Convicts fight shy of reserve—they know, for one thing, that there are awful potentialities of temper behind it. But such isolation would render him sullen, sour, and selfish. Better far if from aversion he comes to feel sympathy and pity for his fellows; better far if that prison voice, "You are one of us; you wear the stripes; your name is Jack," keeps him humble and considerate.

The average convict has two heroes: the thorough-paced villain and the gentleman. The one he emulates, the other he reverences. He is quick to disregard assumption and to torment an impostor; for the latter distinction is only accorded through acute observation. The gentleman must be neat and cleanly. He may be dignified and melancholy—indeed, a touch of sorrow will help him—but he must continue affable and obliging. He must refrain from slang, from profanity, from interest in criminal subjects—for thus the difference which he does not claim becomes manifest. He must show no curiosity, yet be receptive to confidences when offered. He must be generous, and democratic in his generosity. If our convict does all this—that is, if he is naturally a gentleman—he will find himself set apart and honored without an effort. Inmates will seek to do him a favor—to relieve him from some of those things which they argue he must mind, but which they think nothing whatever about—knowing that if he has a match, for instance, or a bit of tobacco, he will willingly bestow it. They will call on him to read letters, to write replies, and to give advice, revealing with singular candor all the weaknesses, vices, and virtues of prison life.

Such association is elevating to both sides, and its continuance depends solely on our convict. From it he learns that there is a spark of the divine in the grossest breast, and that unfortunate parentage, lack of education, press of circumstance, and public neglect have much to do with the molding of a habitual criminal. From it, too, comes that recompense which unselfish interest always returns. In the knowledge of so much unappreciated wretchedness the acuteness of his own misery seems less of a curse.

For though our convict endure to the end, he can never become used to prison life. From first to last it must be loathsome to his nature, or else that nature will be irretrievably ruined. He cannot acquire the average convict's insensibility to cold, heat, foul air, and filth. He cannot eat ravenously tough and tainted meat which is carved with a spoon, nor nibble contentedly on a crust which has been carried for days in the pocket. He cannot look forward to Saturday as a red-letter day because then he will receive a chunk of molasses-stuck twigs called tobacco. He cannot sleep at any time and under all circumstances. He cannot find delight in gossip, and ambition in tales of criminal achievement. He cannot look forward for months to turkey at Thanksgiving, nor wonder throughout a year whether there will be music next Fourth of July. He cannot welcome a former inmate returning with a fresh sentence as if he were an alumnus revisiting his school, nor take pride in his growing notoriety. The prison is no "play-house" for him. It is a place of hardships without honor; of incessant struggle for the bare right of existence.

Nor, when his sentence draws to a close, can our convict view release with the unheeding rapture of his associates. He realizes the blight of his conviction; the distrust, the cold surprise, which seems to ask, "Why didn't you die?" He knows that for him cares will be more carking and the needs of life more difficult to gain; that his path must be on the shady side, his residence in the east end of town. And yet, if he has kept himself unspotted from deterioration—that one active prison influence—if he has scorned to barter his soul for brutish content, he will return to those who are near and dear to him with sober thankfulness.

The Canterbury Pilgrims[1]

By Louise B. Parsons

In order to gain a true picture of fourteenth century life, every school boy and girl should become acquainted with the interesting company described by Chaucer in his Prologue to the Canterbury Tales, which of itself would have made the poet famous. In those days persons of all ranks and conditions, were in the habit of making pilgrimages—for pleasure as well as from a sense of duty—to the shrine of some saint; the favorite one being Thomas á Becket. The most popular public house where pilgrims assembled before their departure, was the Tabard of Chaucer; so-called on account of its sign, which was that of a coat or sleeveless jacket; a garment commonly worn by noblemen and others. After a beautiful description of spring in the opening Prologue, Chaucer goes on to say, that, one day while resting at the Tabard, ready to go on his pilgrimage, there arrived toward night a company of all sorts of people, nine and twenty of them, all pilgrims to Canterbury. He soon made their acquaintance, and it was agreed that they should rise early in the morning and journey together, as traveling alone was unsafe on account of bad roads and numerous robbers. The genial host agreed to accompany them if each would promise to tell two tales going, and two

[1] See also "Chaucer for Children" in The Outlook, July 18.

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more on the way home; "for mirth is none," said he, "if one ride by the way dumb as a stone." In those days story-telling was a necessary accomplishment, as newspapers did not exist, and books were few and expensive.

As Chaucer portrays these characters from real life, with their various occupations, personal appearance, dress, and manners, we are convinced that no one ever more thoroughly understood human nature, or possessed a finer sense of the picturesque.

We seem to hear the laughter and jest with which the gay company started on their journey that bright spring morning, with the jingle of bells upon the horses. They were led by a Knight who was the most popular character of his time. No one had ridden farther than he in Christian and in heathen lands. He had been in fifteen mortal battles, and had always slain his foe. Although so great a warrior, he was gentle as a woman in speech and manners, and loved truth, honor, and courtesy. In fact, "he was a very noble, perfect knight." With him was his son, a young Squire, with curly locks and handsome face. "Of twenty years he was of age, I guess" ("I guess," was one of Chaucer's "yankeeisms"). He had nobly borne himself in wars also, in the hope of finding favor in his lady's eyes. He could sing, compose songs, recite, make pictures, play the flute, and dance; all of which accomplishments made him a delightful companion. He was accompanied by a Yeoman (his servant), who was "clad in coat and hood of green." "A sheaf of peacock arrows, bright and keen, under his belt he bear full thriftily." Next came a coquettish Nun, who lisped in bad French, as that of Paris was unknown to her. Although she used an occasional oath, it was mild compared with those in common use among other ladies. Her table manners were considered elegant, as she "let no morsel fall from her lips while eating." She was so tender-hearted that she would weep if she but saw a dead mouse; and she fed her pet dogs with finest bread and roasted meat and milk; but no mention is made of her feeding the poor.

She was rather tall of stature, with straight nose, and eyes as "gray as glass" (a special mark of beauty), and her mouth was small and red. She was dressed in a violet cloak and plaited wimple, and around her neck she wore a rosary of small coral beads, divided by others of a green color, and from them hung a golden locket. She was attended by another nun and three priests. Next came a jolly, bald-headed Monk, who liked hunting more than anything else, and when he rode men might hear his "bridle jingle in a whistling wind as clear and loud as a chapel bell."

A frisky, begging Friar followed him, who could not be outdone in "fair talk and playfulness." In giving absolution, "pleasant was his way when men made it worth his while to be." He ignored the poor, but sought the company of those who gave good dinners. Chaucer seems to have little respect for monks, nuns, or friars. In striking contrast to these he portrays the character of the poor Parson, who, though "poor in condition," was "rich in holy thought and work," and who, while he taught "Christ's and his apostles' lore," first followed it himself.

> Wide was his parish, with houses far assunder,
> But never did he fail in rain or thunder,
> In sickness or in woe, to visit all;
> The farthest in his parish, great or small,
> Upon his feet and in his hand a staff.

In the poor Clerk of Oxenford, who followed him, with his sober look and threadbare coat, we have a picture of the typical scholar who prefers books to fine clothes. Next came a merchant with so steady a countenance that no one "suspected he was in debt," and in his company was a white bearded Frankelyn, under whose hospitable roof it fairly "snowed of meat and drink" every day of the year. Then came a Sergeant-at-Law, who always "appeared busier than he really was." Then followed a learned Doctor of Physic, who knew the cause of every disease, and was "well grounded in astronomy," and with him were a Haberdasher, a Carpenter, a Dyer, a Webber, and a Cook, who could bake, broil, fry and stew; also, a woman called the Wife of Bath, who was a great shrew, and had already worried five husbands into the grave. Then came an honest Ploughman, who "loved God best of all, and his neighbor as himself." Near him were a Miller, a Mauciple, and a Reve. Then came a Summoner, with a fiery, red face which frightened children, and with him was his friend the Pardoner. Both were great cheats, but the latter could read the church service with fine effect, and sing the offertory better than any one else. As we now take leave of Chaucer's interesting pilgrims, after so brief a glance at them, it is with the hope that some boy or girl may be inspired to more thoroughly make their acquaintance; and as "The Canterbury Tales" may be found with modernized spelling and partly in prose, it will no longer seem a task to read the best work of the "first great poet of our literature."[1]

With a Difference

By Annie Eliot

The grass that grew in the paths worn by the gentle tread of mourners, and clothed the mounds lying unevenly to right and left, was warm and dry. That the sleepers beneath the mounds were indifferent to the sunny peace about them seemed impossible; as the breeze rustled through the group of pines that bordered the hill, it was as if a sigh of contentment breathed from many wearied breasts.

"It's a beautiful monument," said Mrs. Fretwell, with a lingering intonation that bespoke conscious enjoyment.

"So it is; it's handsome," replied her companion.

The two women stood before a memorial stone whose glittering surface and brilliant lettering marked it as of recent erection.

"The letters are cut deeper'n common, seems to me," went on the first speaker.

"So they be."

"And I like that golding of 'em over. I s'pose it's expensive, but I don't think when you come to putting up a monument that that's the time to skimp—at least, that's the way I feel about it."

"No more it is," returned the other, looking at Mrs. Fretwell with a certain respect, as one who might be called upon at any hour to put theory into practice, and who was ready to do it.

"I like the shape of the urn, too—it's more tasty, to my mind, than the one old Mr. Prome put up for his first," and Mrs. Fretwell cast a look of momentary criticism across the next enclosure.

"They say he spared no expense," suggested Mrs. Wedup.

"No more'n he did time in getting his second," asserted Mrs. Fretwell, grimly, as she turned away. "I declare it makes me feel as if some of them widowers worked on contract rather'n by the day, they're in such a hurry to get through their time of mournin'."

"'Twas kind of sudden the way he got his third," commented Mrs. Wedup, pausing in front of the Prome lot.

"I mistrusted there was something goin' on," said Mrs. Fretwell, nodding, "when I see how he was sprucin' up them two graves—and first thing I knew he was married again over to Savin. He seemed to have a great deal of proper feelin' about some things."

"'Twas in the Congo he was married, wasn't it?"

"Land, yes! You wouldn't get him to be married anywhere but in the Congo. He'd be all out of the way of it."

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[1] The following guide to middle English pronunciation will be found useful:

a long as in father. a as in wait was not established until the eighteenth century.
a short as in at.
ai as ah-e, not as in wait.
an as ah-oo.
aw same as au.
ay same as ai.
c like k before a-o-u or any consonant, and like s before e-i and y. It was never like sh, as in vicious, which then had three syllables vi-ci-ous.
ch as in fetch.
e long, as ei in their or almost like ai.
e final, like a in idea, ah, almost.
ee as in e'er.
g hard in all words, not of French origin, and like j before e and i in words of French origin.
i long, not like modern i, but more like i in still or almost e.
i short as in fish.
Consonant I like J, as for instance, Ieus pronounced Jesus.
oi like joy, oo like mote.
ou like rood.
r was always trilled.
re same as er.
sch as in shall.
tion like si-oun.
u as in puir, French.
v same as u.
wr like roi, French.
y, vowel like i, pronounced ee.

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The cemetery stood on a hill and had a wide outlook, and as they neared the gateway, the two companions paused and gazed idly over the peaceful country. In the middle distance sprang the spire of the Congregational Church of Savin, on either side was a group of clustering houses—little cities of the plain—and at their feet curved their own village street.

"The sun's just about got round to the steeple of Savin Church now," said Mrs. Wedup, shading her dazzled eyes.

"Yes," assented Mrs. Fretwell, absently. "I'm thinking of having a scroll," she went on. "I've always kind of fancied a scroll. That is, when I come to want one," she added with a sigh.

"I suppose he don't get any better," said her friend, sympathetically.

"No, he's just the same. He may go off any minute. And he ain't bent on stayin'. Jezreel had all the consolations when he was so as he could take notice of 'em."

"Oh, we all know that—he'd never be found wantin'," Mrs. Wedup hastened to say, as they went on through the simple iron gateway. Topsfield was very proud of its cemetery; it was beautifully kept in order, and if strangers did not visit it the first or second day of their stay, they were liable to unfriendly comment. The two women turned now to look back on it with a thrill of pride, and possibly in Mrs. Wedup's timid heart a shade of envy, for labor was hard and for her there were few intervals.

"I always did think them pines was just the thing against that blue sky," said Mrs. Fretwell.

"Yes, and everything lookin' so neat and nice and no care to them as stays there," added Mrs. Wedup, softly.

"Morton & Row, Stonecutters, that's the name of the firm," said Mrs. Fretwell, as they descended the hill with heavy footed avoidance of the slippery places.

"I shan't ever forget it, for I was so particular about gettin' it. I've got their address and all, and I wouldn't have anybody else for a farm. They've done all the best work about here for them as was able to afford it, and I calculate on payin' them their price and havin' what I pay for."

"There's no reason why you shouldn't," said the other, heartily. "It's just about time for the noon train," she observed fifteen minutes later as they entered the lane upon which their neighboring houses were built. The railroad track cut its clean swath at the back of their gardens.

"Yes, I'd know that by Jezreel," said Mrs. Fretwell, "there he is."

At the end of the garden, on the edge of the bank which shelved rapidly down to the track, stood, in the warm sunlight, an old man leaning on his cane, with an air of patient, expectant waiting. There was a distant whistle, soon followed by one louder and nearer, and with mighty impetus the locomotive swung around the curve and with a puff of smoke, a rush of heavy wheels, a trembling of the earth, and a sprinkling of cinders, the long train dashed by on its determined, but apparently ungoverned, career. A gleam of mild pleasure lit the eyes of the old man as he looked after the whirl of speed. At that hour when active men were busy, and mingling in the turmoil of life, he kept his daily appointment with this forceful creature which sped by, bent upon its own multifarious designs and left him there—left him behind as everything had done.

Perhaps even to the accustomed eyes of the women, at the sight of that one bent, old man, the thought of age took on a new pathos. There are so many of them in the world—these old men laid aside, stranded, waiting with their poor little devices for spending the time—nothing they must do, nowadays, only to wait and to watch things speeding by.

"He does that every day, don't he?" said Mrs. Wedup, almost tenderly.

"Yes," answered his wife, "it's all he has to do and he's mighty particular about it, rain or shine."

It was four weeks later, and the quiet hour of the country tea time, when a sudden hush falls upon the earth, still basking in the tempered sunlight, streaming from the western horizon.

The men had all gone in to supper and the housekeepers had finished doing those out-of-door errands that had kept them hastening to and from kitchen, woodpile, and barn. The last team had driven by from the post-office and everybody had gone within and shut the door and left for a short while the world to homely quiet. It is unlike the shutting up for the night, preluded by those last sounds before the unbroken midnight silence—this will be broken soon. A boy will come out of one of the houses, whistling, and slam the door, and the girls will wander forth indefinitely, to stroll up and down in the twilight, and the men will strike a match on the door-post and start down to the store for something forgotten or for a bit of politics. But now only a restless hen picks her way about in a security she had not ventured upon earlier, and a bird catches its breath and sings a low song that emphasizes but does not disturb the stillness.

Suddenly the door of Mrs. Wedup's tiny house flew open and Mrs. Wedup herself ran out, leaving it open behind her, and ran across the yard to the Fretwells. In another five minutes she came out a second time, and stopped, on his way to the store, the first man who had finished his supper, said a few words to him and hastened back. The man went on quickly and knocked at a neighbor's door. The boy who came out whistling grew silent abruptly, as he met another boy, and the girls slowly gathered in a whispering group. Two other women went in to join Mrs. Fretwell and Mrs. Wedup, and soon the whole village knew that old Jezreel Fretwell was dead at last.

A sultry afternoon of August was waning slowly when Mrs. Wedup hearing the shriek of a locomotive, glanced up at the kitchen clock.

"I declare for't," she soliloquized, "there's the evenin' train, already." She laid down her sewing and walked to the back window to see the cars swirl round the bend. As the last rear platform disappeared, she looked across to the Fretwell's garden.

"I do miss Jezreel Fretwell yet," she said to herself, "and though its most a month since he passed away, I sort of expect to see him every time the train goes by, standin' there and watchin'. It makes me kind of lonesome to think of its gettin' by without him, but I don' know as I think Mis' Fretwell's much affected by it. She's got a great deal of strength of character, Mis' Fretwell has."

Mrs. Wedup moved to the back door and paused on the threshold.

"Guess I might as well go over and see how she is," she went on, and stepped down. "And I'm a little curious about that young man with black hair," she admitted. "He's been there the better part of the afternoon."

As Mrs. Wedup reached her neighbor's step, Mrs. Fretwell herself came to the door, preceded by the young man with black hair.

"Good afternoon, Mrs. Wedup," she said with dignity, "let me make you acquainted with Mr. Wilkens."

Mr. Wilkens bowed and smiled. He had, in strict conformity to the black hair, a heavy black mustache, and his smile, while genial, was also chastened as that of one from whose mind the great facts of existence are never wholly absent, and who, consequently, is withheld from an unthinking merriment which might jar upon a sensitive spirit.

"It is a pleasant afternoon, madam," he observed; social graces came to him, evidently, both by nature and education.

"Yes, it is," replied Mrs. Wedup.

"I will bid you good afternoon, my dear Madam," he went on, turning to Mrs. Fretwell, "and you may rest assured that your wishes will be attended to in every detail."

"I'm willing to pay for it," she answered, "if it's satisfactory—but it's got to be satisfactory."

"A most natural stipulation—most natural. I have taken great pains to note carefully each specification. I will say good afternoon, Madam—good afternoon." With a salute which would suit any ceremonial, grave or gay, the young man bowed himself away, and Mrs. Wedup stepped inside and sat down with Mrs. Fretwell in the

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kitchen. The latter folded her hands upon her black dress, and forebore to prolong Mrs. Wedup's suspense.

"That is an agent," she remarked, "the agent of Morton & Row, stone-cutters."

"I mistrusted it might be something to do with—with—"

"The monument," concluded Mrs. Fretwell. "It had. He called early this afternoon. I'd been thinking of writin' to Morton & Row for a week past, but I've been put to it for time, so when he come along it seemed providential. I told him just how I felt about Morton & Row and he said he knew they had a reputation and he'd see that this job wasn't any come down from their usual style."

"I went in to Miss Kern's to get a knittin' needle, this morning, and I heard her tellin' Miss Taylor that you was goin' to employ Morton & Row," interpolated Mrs. Wedup. "And Miss Taylor said everybody knew what they was."

"Well, I guess everybody does." Mrs. Fretwell was evidently gratified. "Jezreel always used to have the same feelin' about 'em, though to be sure he didn't care so much latterly," she added, with a shade of regret.

"Well, after all, that was sort of natural."

"I s'pose it was," Mrs. Fretwell assented, sighing. "Well I took the agent up to the cemetery and I showed him the one we was lookin' at the other day, and he wanted to know what I preferred in the way of an emblem."

"There's quite a choice in emblems," said Mrs. Wedup, thoughtfully.

"Yes, he had samples with him, but I always liked an urn and a scroll and I didn't see my way to changin'."

"Are you goin' to have the letters golded over?"

"Yes, cut deep and golded over."

"Well," said Mrs. Wedup, after a pause, "I must be goin' back. And I'm glad it's off your mind. It's a great thing to get settled. He seemed a pleasant spoken young man."

"Yes, he was. He was kind of positive at first, but he saw I knew what I was about. It'll be something to take up my time," she added, soberly, revealing to friendly eyes the blank left by the recent departure of Jezreel. "It's goin' to be done the last of October."

The two neighbors stood a moment in the doorway, and, looking towards Cemetery Hill, it was as though their eyes caught the glint of western rays reflected from the golden lettering of a new and stately monument.

The August days passed and September ones began. Mrs. Wedup was gathering a dish of late blueberries for tea along one of the less frequented lanes, when she heard the voice of her neighbor and friend raised in a note which even in the distance seemed one of perturbation. She turned back a few steps and waited, while Mrs. Fretwell's solidity moved along the road, sending up a little cloud of dust at each heavy footfall, her decent black dress quite powdery from being less carefully held up than was usual.

"Is anything the matter?" asked Mrs. Wedup, hurriedly.

"You may well call it the matter," answered Mrs. Fretwell, solemnly, if somewhat breathlessly.

"Oh, dear," murmured Mrs. Wedup, anticipatorily.

"I've got to sit down," announced Mrs. Fretwell, "if it ain't on anythin' at all."

She took a couple of demolishing steps through the underbrush and found a rock upon which she ponderously subsided. "Lauretta Wedup," she went on at last, "whatever do you think! That young man warn't none of Morton & Row's."

"What do you mean?" gasped Mrs. Wedup.

"What I say. He's a fraud. He belongs to another firm, a cheap firm, doing cheap business, and trying to work up a better trade. Work up a better trade off of me!"

"But I thought he said—"

"He did say." Mrs. Wedup drooped under this revelation of man's guile.

"He thought he'd get a chance like this and it would advertise them as doin' as good work as Morton & Row. And everybody talkin' of me going to Morton & Row's!" she concluded, unable to voice further her indignation.

"Yes, everybody's talking about it," corroborated Mrs. Wedup.

"Of course they are."

"And how—how do you know?"

"This way: a man come along 'bout ten o'clock and knocked at the door. 'I'm an agent,' says he, soon as he come in, 'for Morton & Row.' 'Well,' says I, 'then I s'pose its about the memorial.' I thought he looked hesitatin', but he just says 'Yes, the memorial for Mr. Jezreel Fretwell.' 'Aged eighty-four,' says I. 'It must be most done by now.' Then he looked at me a minute, 'You've given the order, then?' says he. 'Yes,' says I, 'to Morton & Row.' 'Excuse me, madam,' he says, 'but not to Morton & Row.' 'To one of their agents,' says I. 'To a light complected, modest sort of feller?' says he. 'Darker'n the land of Egypt,' says I, 'and as much modesty as a chromo.' He kind of laughed then. 'I know him,' says he; 'he ain't none of Morton & Row's,' and then it all come out."

"Land o' liberty!" breathed Mrs. Wedup.

"All I can say is he don't know me," observed Mrs. Fretwell, after a moment's silence, with a grim resolution that made Mrs. Wedup tremble for the young man with the black hair.

"What you goin' to do first?" she asked, feeling that a long series of retributive judgments was to be meted out.

"First," repeated Mrs. Fretwell, what I did first was to settle with Morton & Row."

"And got them to—to prosecute?"

"No, to——" and Mrs. Fretwell made a rhetorical pause, "to make me a monument."

The breeze rustled through the ferns and the blueberry-bushes, and Mrs. Wedup glanced mechanically from Mrs. Fretwell's face to her own berry-stained hands and back again.

"For—for yourself?" she quavered.

"No, returned Mrs. Fretwell, sharply, "not for myself; for Jezreel."

"For Jezreel?"

"Yes sir," said Mrs Fretwell.

"Ain't it too late to countermand the other one?" asked Mrs. Wedup, timidly.

"It ain't goin' to be countermanded," said Mrs. Fretwell, with definiteness.

A vision floated through Mrs. Wedup's sub-consciousness of Jezreel Fretwell sleeping his last sleep under two monuments, and it disturbed her views of the resurrection. Perhaps the work of the cheap firm was to stand forever contrasted with the superior finish of Morton & Row to their final disgrace. It was a grand idea, but Mrs. Wedup's soul shrank before its magnitude.

"Then there'll be two," she said, at last.

"Yes, there'll be two," returned Mrs. Fretwell. "I don't want you to say anythin' about this, Lauretta," she added.

"Oh, no, I won't," assured Mrs. Wedup, though feeling that she might collapse under the weighty secret of two monuments.

"To work off that kind of a monument on me!" repeated Mrs. Fretwell, as she parted with Mrs. Wedup at her own door. "When I buy a thing, if it ain't anythin' but a black alpaca, I buy it to *last*—how much more a monument!"

"Yes, but—" hesitated Mrs. Wedup, "I s'pose granite's granite."

"That may be," said Mrs. Fretwell, with her usual dignity, "but every stone-cutter ain't Morton & Row."

Only the dark fringe of pines upon Cemetery Hill kept its green, when Mrs. Fretwell's summer visitor came for the second time to Topsfield. The other trees had changed to crimson and gold, and were showering their leaves upon the earth, which seemed to catch their reflection and lie in a golden glow. Mrs. Fretwell and Mrs. Wedup were climbing the steep ascent, pausing now and then, as they were wont to do, to look across at the hazy hills which lifted their shoulders indolently from the purple horizon.

"I hear the creak of a wagon," said Mrs. Wedup, nervously, in one of these pauses.

"It'll creak worse before it gits through," said Mrs. Fretwell, the lines of whose mouth bore witness to the resolution of her New England ancestry.

"There's some folks ahead of us in the cemetery," went

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on Mrs. Wedup, who could admire, but not imitate her companion's coolness.

"I kind of thought some of 'em would choose this day for a walk."

The sense of the dramatic is not confined to those who cultivate it as an art. Mrs. Fretwell and her neighbors exchanged a word or two about the weather, the additional seats they were putting into the lecture-room of the Congo Church, the new fence that Mr. Prome was thinking of putting up around his lot, but not a word was uttered which might anticipate and so detract from any climax that the morning might hold for them upon Cemetery Hill. Amid the social exchanges of the hour Mrs. Fretwell, followed by Mrs. Wedup, bent her steps steadily toward that part of the ground where lay what was mortal of Jezreel Fretwell.

"I tell you 'twas only just in time," said the former, as they reached the place where the earth bore marks of having been recently disturbed, and then she turned aside and waited. Across the cemetery with conspicuous and most fitting avoidance of the mounds, came the young man with the black hair and the chastened manner. The pines sighed plaintively above, and the low voices of the bystanders grew silent altogether.

"Good day, madam," said the young man, bowing to Mrs. Fretwell, as she stood facing him, with a smile that recognized the presence of Death and Mrs. Wedup in exquisitely discerned proportions.

"Good day," said Mrs. Fretwell.

"I have left the memorial stone at the foot of the hill that I might find the best way to get it up and place it satisfactorily. I am glad that you are already here to assist me with your suggestions."

"I would suggest," said Mrs. Fretwell, deliberately, "that you take it back without climbin' the hill, which I'm glad for the sake of the dumb critters you didn't make out to do."

The agent glanced from her face to Mrs. Wedup's in amazment.

"It's a little late to change your mind," he said, with a note of business-like asperity encroaching on his former smoothness.

"I ain't changed my mind," said Mrs. Fretwell, without raising her voice, but with a clearness that pierced the decorous stillness of the place. "I've got the same mind I had two months ago when I saw you. I calculated to order a stone of Morton & Row—and I ordered it—and what's more"—and with a wave of the hand which was effective in spite of the somewhat shrunken and angular sleeve, Mrs. Fretwell indicated the grave at her side, "I got it!"

The man turned quickly and looked at an imposing object, of which until now the dazzle of the morning sun, as well as his entire unsuspiciousness had rendered him unconscious. Before him rose a shaft of polished granite, surmounted by an urn, and bearing a scroll, upon which were heavily chiseled the name and age of Jezreel Fretwell. The gold of the lettering shown with a sober richness; the urn was of classic proportions, and the scroll might have known the touch of inspiration, so majestic was its unrolling.

"You ordered that monument of me," exclaimed the young man, angrily. It was, perhaps, the worst thing he could have said.

"Oh, no," said Mrs. Fretwell, letting her hand fall at her side, "I ordered it of Morton & Row, stonecutters. And Jezreel Fretwell and me," she continued, looking the somewhat disconcerted agent firmly in the eye, "we wasn't never pretentious people; what we want we want it good, but we never did want too much of anythin', and I calculate that one good monument'll do us both till kingdom come."

The bystanders had gathered in a listening group. Mrs. Fretwell had the advantage in the matter of environment; Wilkens stood without sympathizers, and the influences of the place forbade vulgar recrimination. He turned without another word and walked out of the cemetery, striking recklessly across the graves, and down the hill, and soon there was mingled with the breathing of the pines the sound of a straining wagon and imperative commands which took on the accent of distant imprecations.

Mrs. Fretwell and Mrs. Wedup were the last to leave the cemetery.

"It come about just as I hoped," and Mrs. Fretwell laid her hand affectionately on the gleaming granite and looked over at Mrs. Wedup. "I guess that young man won't go round imposing on country widders any more for quite a spell. And it'll be some time before his firm gits another man like Jezreel Fretwell to make a monument for—eighty-four and all—it's a number that makes 'most anything in the way of a monument strikin'. It would 'a' been a good thing for 'em."

"Yes, it would so," said Mrs. Wedup. She felt a little sorry for Jezreel that he had not witnessed the rush of the incident that had swept by his resting place.

"I want you to understand that I'll have the law of you!" said Wilkens later in the day, as he stood with one foot on Mrs. Fretwell's doorstone. His manner had lost its chastened sympathy, and his hat was jammed firmly on his head. "The monument I furnished is in every respect the equal of the one you've got."

"I guess it is," replied Mrs. Fretwell, who understood, like a great general, that a victory should not be cheapened by unworthy insinuations. "Several see it at the station and say it was."

"Well, you'll have to pay for it. I fulfilled my part of the contract, and the law'll see that you fulfill yours."

"I ordered from Morton & Row," said Mrs. Fretwell, and closed the door.

Wilkens actually carried the case into court and fought it with bitterness, but he could recover no damages, for the judge's sentence established the fact that Mrs. Fretwell had a legal right to wear her rue with a difference.

The Vanishing Pines

By W. S. Harwood

The report of the Government Commission organized to make investigation into various forestry problems, which is soon to begin its work in the West, ought to be rich in good results. There are rapidly vanishing timber areas in the northern parts of the States of Minnesota and Wisconsin. Much attention is now being attracted among those who are interested in the conservation of these areas to the probability of a speedy annihilation of these great timber tracts. These two States, despite the immense quantities of lumber which have been cut, still contain billions of feet of pine in their splendid forests. Since the introduction of the logging railroad the work of denuding these areas is progressing at a frightful pace.

The use of the word frightful seems well warranted, for, with the extermination of these forests, the same train of disasters known elsewhere in the world under similar conditions—drought, subsidence of rivers, the drying up of lakes, failure of crops, and possible famine—is unquestionably invited. In the State of Minnesota a fire warden has been appointed, under direction of the State Legislature, with large powers, and among his duties is to aim to prevent the spread of fires among the pine-trees of the forest areas. But, however important his work may be in its way, it has no bearing, save as the fire warden may make recommendations to the Legislature, upon the still more important work, the preservation of the forests, so that not only may the future general welfare of the State be assured, but so also that the timber in the State may be rendered productive for the centuries to come. The pine regions ought to be harvested as carefully and as sensibly as the wheat plains, and if the devastation which has been set in motion by the introduction of the logging railroad can only be checked in time, there is no reason why the men who own the pine areas should not reap abundantly and permanently from the guarded areas.

As the work is now progressing in the State of Minnesota, for instance, the land is stripped of every available piece of timber, no matter if it be not more than a few inches in diameter. It is even cut up into cord-wood, so

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that nothing is left on the surface of a once splendidly forested area but such undergrowth as is not large enough for fire-wood, and such small pines as are not yet available for that purpose. It is an old and cherished maxim that pine will not follow pine; but if the great forests of northern Minnesota were so cared for that the young pine, which need the shade of the larger pines, could be advanced properly to maturity, there would be no question as to the fallacy of the argument that pine cannot be grown where pine has been cut.

There is an immense tract of timber-land embraced within the recently opened Red Lake Indian reservation in the State of Minnesota, which should have been preserved by the National Government as a forest preserve, and which could have been so preserved by a provision in the treaty with the Indians, but which is now to be offered for sale to the men who will doubtless build logging railroads into the region and strip the noble pines from the land, leaving only a barren, unproductive waste behind them.

These logging railroads are built into the timber region by companies interested in the pine lands, and the main business of the roads is to carry logs from the dense forest down to landings on some large stream, where the logs are loaded on to the frozen river and sent on down stream in rafts when the spring comes. The method differs in degree rather than in kind from the old ways, for the logs, instead of being hauled by slow stages through the woods by ox-teams, are loaded directly on to the cars and drawn swiftly out of the woods. In this way the landing may be a hundred miles from the place where the logs are cut, and places before inaccessible, on account of the long distance from any navigable stream, are now completely at the mercy of the logging railway.

It is estimated that since the year 1880, and including a portion of the season of 1895–96, seventeen billion feet of pine have been cut in Minnesota. The latest estimates as to the amount of pine now standing in the State give a little over fourteen billion four hundred millions of feet of white pine, 3,412,475,000 feet of Norway or red pine, and about seven hundred million feet of gray or jack pine. There are also about one billion feet each of cedar and spruce, and about four billion feet of other hard and soft woods.

The indications now are that the standing pine of the State will vanish within the next decade and leave only a barren, unsightly waste in all the northern portion of the State around and above the head-waters of the Mississippi, unless something is done to conserve the forest areas.

Richard Whittington and His Cat

By Helen Marshall North

By the time that Richard Whittington had lived seventy-three years, the greater part of them in London, it was not by the story of the Cat and the beginning of his fortunes that English people knew him, but by those many acts of considerate generosity which have made his name blessed through all the centuries. Everyone spoke well of him, from the King whom he greatly assisted in a time of anxiety, down to the poor prisoner at Newgate whose condition he made as comfortable as possible.

American children think of Dick Whittington as the lonely little fellow on Highgate Hill, sorrowfully looking back to London, wondering if he ever could venture back to the persecutions of the Cross Cook, and we like to read about that pretty little Cat which the boy, who had nothing else to send away for a venture on the merchant-ship to distant lands, gave up with regret, and which distinguished herself in far Barbary by devouring the mice that plagued the King, and won for her master that wonderful rich cabinet of gold and pearls and diamonds.

"Not a penny of it will I take, Mr. Whittington," says the kind employer, in the story. "Here are £300,000, all your own. You are richer than I."

And the generous lad shares his wealth with all the poor people he knows, and gives a special portion of £100 pounds to the Cross Cook.

Quite like a fairy story, is it not, but the best part of it is really true.

Dick Whittington, youngest son of a poor gent'eman, was born at a tiny English village called Paultney, in the year 1350. His father died probably when the boy was an infant. The estate went to the eldest son according to the English custom. The mother married again and the new home among strangers may not have been a happy one for the little Richard. So with his whole patrimony, not more than a few shillings, he set out to walk to London, a journey of four days.

Whether the lad really worked in a London kitchen and was abused by a Cross Cook, we do not know. In those days apprentices had to perform the meanest tasks; and it is quite probable that Richard did the thing that he *could*, rather than the thing that he liked to do. All traditions tell how he ran away to a London suburb, and how the pleasant chiming of the Bow Church bells, which seemed to say

> Turn again, Whittington,
> Thou shalt be Mayor of London,

induce him to come and try the hard life again; and how he went into partnership with his employer, Mr. Fitzwarren, whose daughter, kind-hearted Lady Alice, he afterwards married.

Now as to the cat. Was there ever such a cat, and did it bring good fortune to its master, as the pleasant, old story tells us?

The oldest pictures of Whittington represent a little black and white cat held comfortably by the Lord Mayor. On an old column of Newgate prison was a statue of Whittington with a cat. A stone found in the foundation of his old home in Gloucester shows a figure of a boy carrying a cat; and though various people have tried to chase the cat out of the story of Whittington's life, some saying that certain coal ships of the time were called "cats," others referring the words to the achats, or purchases made by traders, yet these explanations have themselves been explained away, and still the cat remains. And I am fully persuaded in my own mind that in some way a little cat had something to do with the good fortunes of Dick Whittington.

Whittington was, in turn, Sheriff, Alderman, Lord Mayor, and Member of Parliament. He was evidently the court mercer, and dealt in pearls and jewels, rich embroideries, and fine stuffs. The court of his time clothed itself in splendid garments. An old record tells how Whittington supplied the Princess Blanche, daughter of Henry IV., with material for wedding gowns, in cloth of gold at a cost of £215.

Whittington acted as a banker, too, and lent large sums to famous people, especially to kings. At the time he was knighted, apparently in 1419, he made a grand entertainment to which he invited Henry V. and his queen. Among other choice things prepared for the pleasure of the guests was a marvelous fire, burning with sweet-smelling woods mixed with cinnamon and other costly spices. While the king was admiring the fire, Whittington took out a bundle of bonds valued at nearly a million pounds of modern money, which he had bought of various merchants and money lenders, to whom they had been given by the king, showed them to Henry and then tossed them into the fire.

"Never had prince such a subject," exclaimed Henry.

"And never had subject such a prince," exclaimed Whittington.

Not long before his death, Sir Richard said: "The fervent desire and busy intention of a prudent, wise, and devout man shall be to cast before and especially to provide for those miserable persons whom the penury of this world insulteth and to whom the power of seeking the necessities of this life by art or bodily labor is interdicted."

He had rebuilt Newgate Prison, which had been "a most ugly and loathsome prison;" also the Church of St. Michael's, adding an almshouse, called God's House, for thirteen poor men who were to have each sixteen pence a week; he founded libraries; he caused a tap of water to be made in a church wall, nearly five centuries before modern drinking fountains had been thought of, and he repaired the hospital of St Bartholomew's

He worked bravely in all good ways until the very last of his life and left large sums of money by his will to complete his unfinished projects. He died in March, 1423, surrounded by his four executors, his physician, and his thirteen poor almsmen. A quaint old picture is supposed to represent the scene faithfully.

Sir Richard was buried in his own Church of St. Michael's, and a splendid tomb was erected to his memory. Church and tomb were destroyed in the Great Fire, but the name of Richard Whittington will never be forgotten.

Answers to Puzzles

The Outlook, August 1

Charades.—I. Sackcloth; II. Puppet.
Riddle.—Dust.
Puzzle.—Civil.

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Books and Authors

Lyra Celtica [1]

One of the most beautiful books, externally, that could well meet the eye, is "Lyra Celtica." In its gold and green cover, stamped with a bold and graceful Celtic design, its rough, cream-tinted paper, and its exquisite printing, it does great credit to its publishers. In other respects, too, this book is a notable one. It is a product of that singular revival of interest in Celtic history and literature of which we are now witnessing the beginnings.

The Saxon element in the United Kingdom with its genius for perseverance and industry, and the Norman element with its genius for government and organization, have hitherto overshadowed to a great extent the Celtic element with its genius for spirituality and its passionate love of beauty. But now the claims of this neglected Celtic element for recognition are being pressed forward in many ways, and this book is one of the evidences of all that we owe to the Celt.

It is a collection of poetry written by Celtic writers ancient and modern, compiled by Elizabeth A. Sharp, with an introduction and notes by Mr. William Sharp. It is very widely representative, containing writers in Gaelic, Breton, Welsh, and Cornish, as well as modern Irish, Scotch, and Welsh authors who write in the English tongue. The pieces written originally in Gaelic, Cymric, etc., are excellently translated into English.

Mrs. Sharp knows her ground so well that she has discovered and put into her book not a few poems of great beauty written by authors of whom very few readers have ever heard the names.

There is, for instance, a poem of gorgeous imaginative power, a hymn to the "Leanán Shee," or Spirit of Nature, by one Thomas Boyd, unearthed by Mrs. Sharp from an Irish newspaper, the author of which has never published a volume. There are several poems of great thoughtfulness and beauty by an anonymous A. E., from which we may quote one called "The Great Breath:"

Its edges foamed with amethyst and rose,
Withers once more the old blue flower of day:
There, where the ether like a diamond glows,
Its petals fade away.

A shadowy tumult stirs the dusky air;
Sparkle the delicate dews, the distant snows;
The great deep thrills, for thro' it everywhere
The breath of beauty blows.

I saw how all the trembling ages past,
Molded to her by deep and deeper breath,
Nearer to the hour when Beauty breathes her last
And knows herself in death.

But while Mrs. Sharp has explored many byways of literature, she has not forgotten to give due representation to the work of well-known authors such as Sir Samuel Ferguson, Mr. Aubrey de Vere, Mr. W. B. Yeats, and Dr. Douglas Hyde, among modern Irish writers; Fiona Macleod, Mr. Robert Buchanan, Mr. John Davidson, among Scotch; and Mr. George Meredith among Welsh. A Sotch Gaelic poet of the last century, Duncan Bán Macintyre, is represented by two very spirited poems, "Ben Dorain" and "The Hill Water." Of this poet Mr. Sharp writes that his "is a name loved throughout the Highlands and Islands. Even the most illiterate crofters are familiar with Duncan Bán and much of his poetry, and there are few who could not repeat at least some lines of 'Ben Dorain.'" This is a remark worth pondering by those who think of the "Celtic fringe" of the British Islands as sunk in barbarism, and who look on the survival of the Gaelic tongue as simply a bar to the spread of culture. When the Celtic language goes, much that is worth preserving will go with it. Duncan Bán may not be so great a poet as Wordsworth or Tennyson, but the Highland crofter knows and loves him as one who has revealed to him the beauty of Nature and the wider interests of human life. And when Duncan Bán's language is spoken no more, it is to be feared that not Wordsworth and Tennyson, but the "penny dreadful" and the vulgarities of the music halls will take his place in the crofter's library.

Many, however, are the reflections to which this book gives rise—reflections on the nature and history of the Celt and the character of his artistic work. It would be interesting, if space permitted, to survey all these pieces, ancient and modern, Gaelic and Cymric, and endeavor to separate and define their common quality, the quality by which they are Celtic and not Teutonic or Scandinavian or Slavonic. Perhaps, without going deeply into the matter, we might say that a certain note of yearning and wistfulness is the most obvious quality that they all, or nearly all, have in common, and that among the most notable features which are absent from them, though markedly present in at least the modern literatures of other races, are religious disbelief and materialistic enjoyment.

The Celtic mind, as such, has remained wholly and happily unaffected by those developments of modern thought which tend to analyze our faiths into visions of the human imagination; and the "Celtic revival" is in itself an evidence that these tendencies are yielding to the belief which, in one form or another, the human mind has always cherished, that only by spiritual faith can the visible world in which we move become intelligible, and our life in it really worth living. And thus the editor has appropriately prefixed to this beautiful and interesting book the following stanzas:

Read these faint runes of Mystery,
O Celt, at home and o'er the sea;
The bond is loosed—the poor are free—
The world's great future rests with thee!

Till the soil—bid cities rise—
Be strong, O Celt—be rich, be wise—
But still, with those divine, grave eyes,
Respect the realm of Mysteries.

We will conclude this notice with two stanzas of characteristic and haunting beauty from a poem by an Irish Celt, Dr. John Todhunter:

Bring from the craggy haunts of birch and pine,
Thou wild wind, bring
Keen forest odors from that realm of thine
Upon thy wing!

O wind, O mighty, melancholy wind,
Blow through me, blow!
Thou blowest forgotten things into my mind,
From long ago.

[1] *Lyra Celtica.* Charles Scribner's Sons, New York.

Eliza Pinckney [1]

Rarely is a character so clearly revealed to posterity as is that of Mrs. Eliza Pinckney, the wife of Charles Pinckney, commonly known as Chief Justice Pinckney. He was appointed Chief Justice to the province of South Carolina by the Governor, and served one year, though his commission was never signed. The appointment of Peter Leigh by the English ministers was a piece of political jobbery resented by Mr. Pinckney's friends, and during his life, in conversation and correspondence, Mr. Pinckney was called Chief Justice. He was recognized as the leading lawyer of the Province. Eliza Lucas, who became his wife, was one of the rarest and most remarkable women of her time. In 1739, at the age of sixteen, Miss Lucas was left in charge of her father's affairs in South Carolina. Her father removed his family from Antigua—of which he was made royal Governor—to the "Province of South Carolina," for the benefit of his wife's health. A sudden breaking out of hostilities between England and Spain compelled his return to Antigua before his affairs were settled, and there was no choice but to leave his capable daughter in charge. To her orderly and business-like method of copying and preserving her letters we are greatly indebted for a picture of the social condition prevailing in South Carolina from 1737 to 1793. The editor, Harriott Horry Ravenel, a descendant of Mrs. Pinckney, has, through her intimate knowledge of the family history and traditions, re-enforced by her sympathy and gifts, produced a book which leaves every reader her debtor.

Colonel Lucas left his family established in a plantation on a tributary of the Ashley River. The description proves it a most delightful home. Miss Lucas, writing after her father's return, to the lady who had charge of her education in England, says:

My papa and mama's great indulgence to mee leaves it to mee to chuse our place of residence either in town or country, but I think it more prudent, as well as most agreeable to my mama and myselfe, to be in the country during my father's absence.

Then follows a vivid description of the new home, and the reader rejoices that this young girl, compelled to assume burdens far beyond her years or experience, delights in the beauties of her surroundings. In the same letter she says:

I have the business of three plantations to transact, wch requires much writing and more business and fatigue of other sorts than you can imagine, but least you imagine it too burthesome to a girl at my early time of life, give mee leave to assure you I think myself happy that I can be useful to so good a father.

When she did not copy her letters in full in the "coppy book," she wrote memoranda of the contents of the letters sent. In July of 1739 the following memorandum was made:

I wrote my father a very long letter on his plantation affairs . . . in the pains I had taken to bring the indigo, ginger, cotton, lucern, and cassada to perfection, and had greater hopes of indigo—if I could have the seed earlier next yea

[1] *Eliza Pinckney*, Vol. III., in the "Women of Colonial and Revolutionary Times" Series. Charles Scribner's Sons, New York. $1.25.

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from the East Indies—than any of the rest of ye things I had tryd . . . also concerning pitch and tarr, and lime and other plantation matters.

The difficulty of getting the indigo seed in time from the East Indies she overcame by raising the seed herself. Her father sent two men to prepare the indigo for market. The results led her to believe they were not honest. She watched them, proved their guilt, discharged them, and watched the vats for twenty-four hours, with the help of two slaves, saving a portion of the crops, and by her experiments increasing the quality and reducing the cost of production. Such a record to-day would stamp her a "new woman."

Not only was Miss Lucas an agriculturalist, but she was a shipping merchant, an exporter, and an importer. Her letters give a clear idea of the methods and the difficulties of conducting business at that time. Nothing but the records in her own handwriting would convince a reading public that a woman with such courage and ability for business could remain so gentle and spiritually minded. She wrote to a friend, when rumors of war were disturbing the colony, "I was going to say, I wish all the men were as great cowards as myself; it would make them more peaceably inclined." The most tender love for her family controlled her. Two brothers were in England at school, and with these she kept up a close correspondence. Not only did she love her own family with a degree of ardor which shows a rare capacity for love, but she was ambitious for them. Her father, then Governor of Antigua, was defeated in 1743 in an expedition he led against La Guayra. Her grief at his defeat was very great, but she turns to parallels in history to comfort herself, quoting a letter from Prince Eugene to Lord Albemarle —"But when they (the soldiers) run as soon as they have given one fire, and cannot be rallied, no General in the world can help it." This she states was her father's case.

Miss Lucas had access to the leading society of the province. She was a welcome guest in the finest of the homes. Her descriptive powers enabled her in her letters to give the very atmosphere of the homes and the circle of friends she met. Her father was her dearest friend and confident. With him she had no reserves. In November, 1742, she attended the King's birthnight ball, given by the Governor. She wrote fully of the affair to her father, making this comment in passing: "A Mr. Small (a very talkative man) desires his best respects, and says many obliging things of you, for wch I think myself obliged to him, and, therefore, punished myself to hear a great deal of flashy nonsense from him for an hour together." She writes humorously of the fears of an old lady, a neighbor, that she will lose her chances of marriage by rising at five every morning, but says: "In this, however, I believe she is mistaken, for whatever contributes to health and pleasure of mind must also contribute to good looks." Her affairs demanded, as she wrote to a friend, sixteen hours of activity each day. She taught her young sister and a "parcel of little negroes" to read. She was passionately devoted to music, and her reading covered a range equaled by few women to-day. A letter, written in answer to a friend's inquiry in regard to the way she spent her time, will surprise many girls of this century. It was written probably in 1741, when Miss Lucas was 18 years old.

"In genl then I rise at five o'Clock in the morning, read till seven—then take a walk in the garden or fields, see that the Servants are at their respective business, then to breakfast. The first hour after breakfast is spent in musick, the next is constantly employed in recolecting something I have learned, least for want of practise it should be quite lost, such as french and short hand. After that, I devote the rest of the time till I dress for dinner to our little polly, and two black girls who I teach to read, and if I have my papa's approbation (my mama's I have got) I intend for school mistress's for the rest of the Negroe children. Another scheme you see, but to proceed, the first hour after dinner, as the first after breakfast, at musick, the rest of the afternoon is needle work till candle light, and from that time to bed time read or write; 'tis the fashion here to carry our work abroad with us so that having company, without they are great strangers, is no interruption to yr affairs, but I have particular matters for particular days wch is an interruption to mine. Mondays my musick Master is here. Tuesday my friend Mrs. Chardon (about three miles distant) and I are constantly engaged to each other, she at our house one Tuesday I at hers the next, and this is one of ye happiest days I spend at Wappoo. Thursday the whole day except what the necessary affairs of the family take up, is spent in writing, either on the business of the plantations or on letters to my friends. Every other Friday, if no company, we go a vizeting, so that I go abroad once a week and no oftener.

Now you may form some judgment of what time I can have to work my appets. I own I never go to them with a quite easy conscience as I know my father has an avertion to my employing my time in that poreing work, but they are begun, and must be finished. I hate to undertake anything and not go thro' with it, but by way of relaxation from the other, I have begun a piece of work of a quicker sort, wch requires neither eyes nor genius, at least not very good ones, would you ever guess it to be a shrimp nett? for so it is."

The same impulse of love and enthusiasm that made Eliza Lucas so remarkable a daughter, made her a remarkable wife and mother. She gave herself to her husband with a joy which illuminated every person and thing about her. To her children she was the ideal woman; her letters to them breathe a noble ambition for them. Her letter to her boys in England, after the death of their father, abound in sentences that may well be used to-day: "Be assured, my dear child, I would not hesitate a moment, were it in my choice, whether I would have you a learned man, with every accomplishment, or a good man, without any. . . . I hope you will be both. The welfare of a whole family depends in a great measure on the progress you make in moral virtue, religion, and learning, and I don't doubt but the Almighty will give you Grace to answer all our hopes." Could any mother ask of heaven a greater boon than this, that when death took the father of her children from her she might say of that father, as Mrs. Pinckney did to her children:

You have mett, my children, with the greatest loss you could meet with on earth; your Dear Father, the best and most valuable of Parents, is no more. Endeavor to submit to the will of God in the best manner you can, and let it be a comfort to you, my dear babes, that you had such a Father. He has set you a great and noble example, may the Lord enable you both to follow it. . . . God Almighty bless, guide, and protect you; make you his own children and worthy such a father as yours was.

Mrs. Pinckney died in 1792 in Philadelphia, far from the home which had witnessed her development, and which had been a constant delight to her. George Washington, at his own request, was one of her pall-bearers.

The Power of Silence: An Interpretation of Life in its Relation to Health and Happiness. By Horatio W. Dresser. (George H. Ellis, Boston.) "Who is this Mr. Dresser?" we asked. "He is a Christian Scientist," was the reply. Whatever prejudice this may rouse in the reader, as in the writer, his book, with certain exceptions, will commend itself. His philosophy is of the Hegelian type, according to which the Universe is the objectified form of the Divine Mind, whose Eternal Consciousness reproduces itself in the human mind in a fragmentary way. His fundamental fact is the Pauline doctrine, that in God we live. His great maxim is that of the Stoic Emperor, Marcus Aurelius, that the opinion we put into a thing determines its effect upon us. His main practical counsel is that of the new psychology, as taught by Professor James: Concentrate attention to become what you will. He agrees with Herbert Spencer in urging "co-operation with evolution." His spirit is thoroughly religious, and of the mystical type. One who eschews Christian Science as a system of therapeutics will find the larger part of Mr. Dresser's book restful, uplifting, and consolatory to a mind disquieted by the hard experiences of life. We must try, he urges, to get into the line of God's will, not to get him into the line of ours. He is our indwelling life, working in us to will and to do. If he be for us, who can be against us? Our effort should be to turn our attention from our troubles to the indwelling Power which is working for their relief. Wait on the Lord, and he shall strengthen thy heart. He pleads for wise self-adjustment to the Divine Spirit within us, and insists, not on an easy-going optimism, but on abatement of our excessive self-assertion. He sets forth the value of the still hour, its daily retreat into receptivity and silence, in composed awareness of the immediateness of God our Helper. These staple teachings of religion acquire freshness from the utter unconventionalism with which they are set forth. One may go a mile with Mr. Dresser, without going twain. One may hesitate to believe that a wise direction of thought will exert all the healing power that he claims, and yet may concede that it will effect much, especially for the ills that come from a lowered vital tone, or from diseases of the nervous system. While insisting, as we must, that a sound body is requisite for soundness of mind, most people forget that a sound mind has much to do with making a sound body. And this soundness of mind depends on our consciously relating ourselves aright to Him in whom we live, the Power ever working through the currents of our life to deliver us from the evil. This is the ever recurrent lesson of Mr. Dresser's book, and this gives it a value which, after all objections to particular statements, deserves to be acknowledged.

If anyone seeks monuments of the late Charles Bulfinch he has only to look abroad on the land. The Capitol at Washington, the State House at Boston, University Hall of Harvard, Fanueil Hall, Boston, Andover Library and Chapel, the Court Houses of Boston, Cambridge, Worcester, and Newburyport, Massachusetts General Hospital, and many other great public buildings, not only in Massachusetts, but elsewhere. Nevertheless, it was eminently fitting that a biography of him should be given to the world, and it has just been written in a most interesting form by his granddaughter, Ellen Susan Bulfinch, and published in almost sumptuous fashion by Houghton, Mifflin & Co., Boston. *The Life and Letters of Charles Bulfinch, Architect*, is the title of the book. Mr. Bulfinch had in early life a hard time to make his way, but he arrived at no inconsiderable eminence. Not only was he an artist, as his buildings testify, but for more than twenty years, as the president of the select men of Boston, he was a power in shaping the destinies of that city. He was born in Boston in 1763, and died in 1844. During his long life he came into relations with most of the eminent men of his day, and the volume, therefore, has more than a narrow biographical interest. It is, in short, nothing less than a history of one phase of the times in which Mr. Bulfinch lived and labored. His correspondence was extensive, and varied, and upon many matters of public import. The portraits and other pictures in this book are fine. An excellent etching of Mr. Bulfinch serves for a frontispiece. The work has a judicious introduction written by Mr. Charles A. Cummings, President of the Boston Society of Architects.

Never has the Church had an opportunity more important than at the present. The politicians and the newspapers will not enter

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into the work of educating the people in the matter of social righteousness. That education is called for; the people demand a practical application of the social law of the Sermon on the Mount. The obligations of individual righteousness are now, as never before, seen to be a part of the law of human life. It is impossible that any man should live only to himself. Happily, most of the pulpits are awakening to the demands of the day. The clergy feel that the problems are immense and complicated, that they are questions such as require solid grounding in the science of economics. So be it. Let economics be added to Greek and Hebrew in our theological *curricula*. The Rev. Canon W. Moore Ede has made a practical study of the needs of of a city parish, and in a series of sermons, *The Attitude of the Church to Some of the Problems of Town Life*, he has set forth his views. They are not the utterances of a mere *doctrinaire*. No one has a better opportunity to study the practical outworking of humanitarian scheme than the pastor of a parish. It will readily be admitted that our theories and plans are at the present, many of them, tentative. Still we must continue the work and learn by experiment and experience. (The Macmillan Company, New York.)

The idea of a *Harmony of the Life of Saint Paul, According to the Acts of the Apostles, and the Pauline Epistles*, is a good one, and has been put into practice by the Rev. Frank J. Goodwin. Mr. Goodwin has consulted the works of many modern scholars and avoids vexed questions. It does not appear that he has availed himself of the recent labors of Professor Ramsey. For a text the authorized version is used, with a correction where needed. The theological writings of St. Paul are omitted, because this is only an essay in aid of a biography of St. Paul. All the historical and autobiographical allusions in the Epistles "which conservative critics" allow are used in this harmony. Some indices of places and persons complete the book. There is no need to point out more particularly that, as harmonies go, this is bound to be a useful book to those who are engaged in the study of the life and labors of the great Apostle to the Gentiles. (American Tract Society, New York.)

We have long prized Professor Alfred Weber's "Histoire de la Philosophie Européenne." This admirable work is now accessible in an English translation, *History of Philosophy*, made by Professor Frank Thilly, of the University of Missouri, from the fifth French edition. In this edition some modifications were made. More notes and a bibliography have been added. These have been enlarged by the translator. The value of Weber's book lies especially in his method, which gives a clear, untechnical exposition of the several systems and points out their fundamental errors, and, above all, exhibits the regular development of one philosophical system out of another. This is useful in the exposition of Kant and his successors. One thing that the French edition lacks has been supplied by the American translator, and that is, a fairly good index. It is an index of names. Perhaps no other would be practicable in a history of philosophy. (Charles Scribner's Sons, New York.)

The Rev. Dr. Joseph Agar Beet affords us a study of the New Testament in the light of personal religion and entitles it *The New Life in Christ*. We find it difficult to describe this book in the brief space at our disposal. It may be sufficient to say that the author begins by considering the state of man unsaved and his relation to the fall of Adam. He then describes the process of conversion and the progress of the life, of grace, and probation. He seeks to distinguish between the divine and human elements in this life of probation, and finds therein a new and fuller revelation of the Holy Trinity. This volume is intended to complete the line of thought begun by Dr. Beet in his work entitled "Through Christ to God." (Hunt & Eaton, New York.)

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending July 24. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Origin and Development of the Nicene Theology, by Professor Hugh M. Scott, of Chicago Theological Seminary, is written from the standpoint of a conservative who feels the need of planting a *caveat* against the Ritchlian view of theology and history of doctrine. It consists of lectures delivered at Princeton Theological Seminary in January of this year. It treats the Nicene theology with cardinal reference to its teachings as to the person and work of Christ. (Theological Seminary Press, Chicago.)——Professor William P. Du Bose, of the University of the South, contributes a volume on *The Ecumenical Councils* to the series entitled "Ten Epochs of Church History. (The Christian Literature Company, New York.) The volume presents the historical development of the doctrine of the very manhood as well as the very Godhead of Jesus Christ. "The incarnation," according to the philosophy of Professor Du Bose, "is part of a universal process. . . . What we might call the generic incarnation is the whole act in the history and destination of humanity, as of every man, by which God personally fulfills himself in it, and it fulfills itself in God. . . . If Jesus Christ then is what we might call the natural truth of the incarnation, we see God in him spiritually and not physically. His love is God, his holiness is God, his character and life are God, but then they are all equally man." Professor Du Bose finds that the "inner instinct" of the church, in spite of all its aberrations of creed, has always recognized the truth of this conception.

The Religion of Manhood, by John Owen Coit, is a collection of short essays and poems expressing the religious convictions of a very independent thinker, warmly in sympathy with the movement for political and social reorganization. The essays are so short that many of them are hardly more than epigrams. There is a passionate earnestness about them all, and often they are marked by religious insight. (G. P. Putnam's Sons, New York.)——*The Sanctuary of Suffering*, by Eleanor Tee, is a series of meditations upon the ministrations of sorrow. The thought as a rule is conventional, but the feeling is individual and generally strong. (Longmans, Green & Co., New York.)

Mr. William M. Salter's *Anarchy or Government* is an "inquiry into fundamental politics" that brings out truths of importance in dealing with practical issues. Mr. Salter uses the word anarchy in its photosophical sense of no government, and recognizes that, in the absence of positive reasons for governmental interference, no government is to be preferred. But he shows historically that nearly every function of government now most prized by the opponents of a wide extension of its activities was at one time an encroachment upon the liberty of the individual to work out his own salvation. The sociologists, who decry every effort of the State to uplift the weak on the ground that it interferes with the beneficial process of natural selection or deprives superiority of its just rewards, ought for the same reasons to decry the protection of life and property, and leave them, as they were once left, to those best able to take and hold. Having shown the duty of society to interfere with the struggle for the survival of the fittest in the political realm, Mr. Salter asks whether it has not similar duties in the industrial realm. Shall business be left to unrestricted competition or shall society again interfere with individual liberty when the general good clearly demands it? In his study of the relations of the individual man to the society to which he belongs, Mr. Salter preaches a conception of human obligations which attorney-logic may not sustain, but which all that is best in our religious instruction upholds. No one of the most orthodox faith could urge more earnestly the doctrine that we are all members one of another. The volume is scholarly, vigorous, healthful, and suggestive throughout. (T. Y. Crowell & Co., New York.)

The imaginary Zarathustra, whose sayings under the title of *Thus Spake Zarathustra*, make up the second translated volume of Nietzsche's works, is a cynic, a pessimist, and a satirist. This volume will double the discussion on this strange German writer which has succeeded to that on Nordau's "Degeneration." We hope to speak of Nietzsche and his philosophical intent at some length in the near future. (The Macmillan Company, New York.)

Those who have acquired the taste for Mr. Le Gallienne's *Prose Fancies* will welcome the second series. When affectation of style, studied simplicity, lapses into "fine writing" and too easily aroused sentimentality, are all drawn away, there is no doubt a residuum of good feeling and genuine fancy. (H. S. Stone & Co., Chicago.)

The "summer fiction" continues to suggest the idea that publishers think that anything attractively printed and bound is good enough to read in hot weather. *The Babe, B.A.*, by E. F. Benson (author of "Dodo" and other inanities) is insolently and intentionally vapid and contains the aimless and slangy talk of certain Oxford undergraduates, "*et præterea nihil*." (G. P. Putnam's Sons, New York.)——*Checkers*, by H. M. Blossom, Jr., is a study of race-track slang, with a faithful but not pleasing picture of a betting "tout" and a very silly love story. (H. S. Stone & Co., Chicago.)——*A Master of Fortune*, by Julian Sturgis has traces of character-study and of a plot, but it is slight and hardly worth while. (The F. A. Stokes Company, New York.)——*The Flaw in the Marble* (same publishers) has a novel plot, but unnatural dialogue. ——A starting tale of a crime repented through the long years is *A Secret of the Sea*, by Cornelia Mitchell Parsons. (J. S. Ogilvie Publishing Company, New York.)

Mr. H. G. Wells, whose "Time Machine" and "A Wonderful Visit" attracted deserved attention, has chosen to employ his marked talent in a study of the horrible and grotesque called *The Isle of Dr. Moreau*. A vivisectionist, hunted from London after an exposure of his atrocities, pursues his experiments in torture in a South Sea island, and makes from various beasts imitations of mankind, which in a way can talk and think, but which are revolting in appearance, devoid of real human nature, and prone to revert to animalism. The ingenuity of the author only makes the repulsiveness of the story the more striking. (Stone & Kimball, New York.)

The very recent death of the Rev. Daniel C. Eddy adds a melancholy interest to his *Saxenhurst*. The story follows the history of an English family through the troublous times which led to the death of Charles I. and the rule of Cromwell, and takes them to a safe and quiet New England home. With no pretention to art in fiction-writing, Dr. Eddy has written here a pleasing, simple, and morally suggestive tale of real worth. (American Baptist Publication Society, Philadelphia.)

A book, which, if read by a foreigner, would give him peculiar views of the morals of American women, has just been published, entitled *Some Correspondence and Six Conversations*, by Clyde Fitch. (Stone & Kimball, New York.) It is one of those books that mislead the reader who knows the wealthy people of this country only through the society columns of the newspapers and the records of the divorce courts. The letters of the two little girls are evidence that the writer does not know children "ætat" eleven.

The value of music in the home life as a moral factor is coming slowly to be appreciated. The most active agency in this development of home life is the kindergarten, where music is used to bring the child into close relation with nature, with the relations in the home, and with the service of mankind. *Some Stories*, by Mildred and Patty Hill, with an introduction comprehensive and elucidating the kindergarten music theory, has just been published. (Clayton F. Summy Company, Chicago.)

If only the impossible were as easily accomplished in life as in books! Alas, little girls of fourteen in life are never miracles of good judgment, tact, untiring bodies, the possessors of knowledge without

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training or experience. But in books such prodigies are quite common. *Mopsey*, by Kate Tannett Woods (Lothrop Publishing Company, Boston), increases this army of prodigies by one.——The Pansy Books are too well known to need any introduction to a certain reading public. The last book by Pansy, *Making Fate* (Lothrop Publishing Company, Boston), is closely related to the other books by that writer.——The Readers for children, printed during the last few years would make a large library. Ginn & Co., Boston, have issued two of the Nature Readers. The second is *Winter*, by Francis L. Strong, illustrated by Gertrude A. Stoker.

Literary Notes

—M. Francis Charmes is a candidate for Jules Simon's chair in the French Academy.

—In Mr. J. R. Howard's article on the late Mrs. Stowe, in our issue of July 25, the portrait of Roxanna Foote was incorrectly entitled "Mrs. Stowe's Mother." Mrs. Foote was the grandmother of Mrs. Stowe.

—The new edition of Byron, which is to be edited by his grandson, Lord Lovelace, will include several unpublished manuscripts and a large number of letters from the family collection, besides a mass of new material collected by the late Mr. John Murray.

—There will be published in the autumn a posthumous book by the late Mrs. Rundle Charles, known as the author of "The Schönberg-Cotta Family." It will be entitled "Our Seven Homes," and gives an account of her own early life and the development of her opinions.

—Two pages and a half of Thackeray's autograph of the "Adventures of Philip" brought $100 in London lately. A letter of John Locke, the philosopher, was sold for $122, one of King Richard III. for $200, and one of the several copies of Burns's "Holy Willie's Prayer" fetched $595.

—Mr. W. T. Stead confesses that when he included a selection from Matthew Arnold in his "Penny Poets," he "wondered greatly whether a poet so exclusive and so cultured would meet with a welcome from the masses." The result has been eminently satisfactory, for in less than six months nearly 200,000 copies have been sold.

—A San Francisco correspondent of the New York "Tribune" says that Miss Beatrice Harraden is in that city in search of health. For several months she has been staying on a ranch back of San Diego, but her physician recommended a change to the cool breezes and sea fog of San Francisco in summer. She will go to England as soon as she recovers her strength in order to see through the press a new story.

—The family of the late Mrs. Harriet Beecher Stowe request that any persons having letters of Mrs. Stowe will send them to Houghton, Mifflin & Co., 4 Park Street, Boston, or to A. P. Watt, Esq., Hastings House, Norfolk Street, Strand, London, with reference to their possible use in a comtemplated "Life and Letters of Mrs. Stowe." These letters will be carefully returned to their owners after copies have been made of such as are found to be available.

Books Received

For week ending July 25

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Eddy, Daniel C., D.D. Saxenhurst. $1.50.

CHICAGO THEOLOGICAL SEMINARY PRESS, CHICAGO

Scott, Hugh M., D.D. The Nicene Theology.

THE CHRISTIAN LITERATURE CO., NEW YORK

Du Bose, William P. The Ecumenical Councils. $1.50.

GINN & CO., BOSTON

Strong, Francis L. All the Year Round. Part II.: Winter.
Andrews, George A. Composite Geometrical Figures.
Stickney, J. H. Pets and Companions. (Second Reader.)

LONGMANS, GREEN & CO., NEW YORK

Tee, Eleanor. The Sanctuary or Suffering. $2.

LOTHROP PUBLISHING CO., BOSTON

Pansy (Mrs. G. R. Alden). Making Fate. $1.50.
Woods, Kate T. Mopsy. $1.25.

THE MACMILLAN CO., NEW YORK

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The Religious World

Young People at Northfield

On Monday evening, July 20, the fourth annual conference for young women, at Northfield, Mass., closed the best series of meetings in its history. The conferences were for the purpose of Bible study and the encouraging of young women in the spiritual life, and were held under the auspices of the International Committee of the Young Women's Christian Association. In scope and spirit it is similar somewhat to the Y. W. C. A. conferences held each summer at Lake Geneva, where the sixth annual conference has just closed. Their meeting is for Bible study, practical consideration of missionary work, discussion of Association methods, and preparation for general Christian work among young women in cities and colleges. During the Northfield Conference Mr. William H. Sallmon, General Secretary of the Y. M. C. A. of Yale University, conducted a class in Normal Devotional Bible Study, and also one in the Life of Paul, for the especial benefit of those who teach in Association classes. Miss Nellie J. Allen, College Secretary of Pennsylvania, conducted the College Conferences, which were attended by students from many institutions, and Miss C. I. MacCall, State Secretary of New York, had charge of the City Conferences. Miss Clarissa H. Spencer, Traveling Secretary of the Student Volunteer Movement, led a deeply interested Missionary Training Class. These classes and conferences are considered by Association workers as the most strengthening exercise possible for those engaged in the work. The work was so distributed that each guest was free from any strain, or pressure, so that study and recreation were delightfully intermingled. Among those who addressed the "Round Top" and auditorium meetings were Mr. D. L. Moody, Dr. Alexander MacKenzie, Rev. R. A. Torrey, Mr. Robert E. Speer, Miss A. M. Reynolds, and Miss E. K. Price. The Round Top vesper services are always among the most delightful meetings held at Northfield, and apparently they were more inspired this year than ever before. On the lower slope of Notch Mountain, directly east of the village, the second annual encampment of the Young Men's Christian Association is being held. It opened on July 1 and continues until September 1. A large number of young men from all parts of the country are present and enjoying to the fullest extent the superior advantages of recreation and spiritual quickening which are offered at Northfield. Among the attractive features for young men are the swimming floats in the Connecticut River, the tennis courts, the ball-field, the mountains and glens affording delightful tramps. But more attractive even than these charms of nature are the many inspiring Christian services to which they have free access while there. A special Bible class of one hour each day and an evangelistic Bible class also is conducted for the special benefit of the campers. There they come into touch with such inspiring men this year as Rev. F. B. Meyer, of London; Alexander MacKenzie, A. T. Pierson, and Mr. D. L. Moody. Those who attended last year were delighted with the encampment, and this season a larger number of enthusiastic, whole-souled young men are present, and even a larger number is expected in August. In this method of providing a summer resort for young men, which combines the attractions of pleasant recreation with Christian service and educational influence, the Y. M. C. A. is following the noble example of the English Associations, which have done such excellent work of this kind.

The Presbyterian Building

Many Presbyterian laymen of prominence in the church and in political and business life have been in New York City the past week in attendence upon the sessions of the meetings of important business committees of the Presbyterian Church. Among those whose names are best known to the general public are ex-President Harrison, Justice Harlan, of the United States Supreme Court, ex-Governor Beaver, of Pennsylvania, Mr. John Wanamaker, Mr. Warner Van Norden, Mr. John Crosby Brown, and Mr. Thomas Ewing. The matters under consideration by the committee have related in part to missionary administration and in part to the general business conduct of the Presbyterian Board of Home and Foreign Missions. One subject upon which the Committee of Eleven, appointed by Dr. Withrow, the Moderator of the last General Assembly, has reached a conclusion regards the building of the new Fifth Avenue Mission House. Some of the Presbyterians throughout the country have considered the erection of the new building a mistake and have even advocated that it should be sold. The Committee of Eleven has considered the financial questions involved very carefully, and has determined that there has been no extravagance or bad judgment in the matter. A report has been adopted, which will be presented in due time to the General Assembly, in which the members of the Committee say that they desire "to express full confidence in the integrity, fidelity, good faith, and loyal service of the members of the

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Boards in their administration of their trusts, including the erection of a new building at 156 Fifth Avenue, and they earnestly trust that the church will unhesitatingly sustain the causes of the Home and Foreign Missions and give the financial support necessary to prosecute the work of the two Boards and relieve them from the existing indebtedness, which embarrasses them in their current work."

Plymouth Brethren A religious conference of the Plymouth Brethren, composed of persons of that faith from many parts of the United States, Canada, and England, has lately been in session at Plainfield, N J. The conference was encamped in tents on the grounds of Paul J. Loizeaux, in Brook Avenue, in that city. Every evening and on Sunday afternoons public lectures were delivered by some of the visiting brethren, but all the other meetings were private, being intended for "personal study of the Bible." This certainly is peculiar in religious conventions, but it is not so strange when the history of this people is taken into account. They have always been a quiet, unostentatious body of believers, preferring seclusion to publicity. They call themselves Christians, and repudiate any other distinctive name or title, though they are generally known as "Plymouth Brethren," and were once denominated "Darbyites," after John Darby, the English clergyman who, in 1830, founded the sect at Dublin, but Mr. Darby called them *Separatists*, because they left the establishment. They hold some very strange opinions on Church organization, the order of the ministry worship, etc., but, with all, they are a people zealous in good works, and are to be commended for their exclusive loyalty to the Bible as the only and all-sufficient rule of faith and Christian conduct, particularly as against creeds and human opinions. Among those who delivered public lectures before the conference were Mr. F. W. Grant, of New York; S. Ridout, of Baltimore, and Mr. Greenman, of Halifax. The conference was in no wise legislative, or authoritatively ecclesiastical, but simply educational and spiritual. It was intensely and supremely religious.

A World-Wide Parish The regular meeting of the Brooklyn Christian Endeavor Union, on the evening of July 22, was turned into a farewell reception in honor of the Rev. Dr. F. E. Clark, President of the United Society of Christian Endeavor, who on the twenty-third sailed for Europe. Dr. Clark claims the whole Protestant Christian world as his parish, and this tour of certain parts of the Old World is simply a kind of pastoral visit in the interest of Christian Endeavor. His itinerary will include, first a visit to the principal parts of central Europe where considerable time will be spent in Germany and France. After that he will go to Scandinavia to do work in the Christian Endeavor field. His travels will next include a brief journey through England and Ireland, and then he expects to go to South Africa, visiting all the countries there in the interests of the work so dear to him. It is his purpose to return to England in time to take part in the great Endeavor Convention which meets there in June of 1897, and, of course, he will be at San Francisco in July of next year to meet the host that will gather at the Golden Gate. In his address at the Brooklyn meeting Dr. Clark said: "One of the most precious things. I shall carry away with me on this journey is the Christian assurance of love and hope for my welfare and safe return."

Dr. Barnardo and His Work Some time ago we printed an article on the wonderful work done among the London children by Dr. Barnardo. Our readers will be interested in an extract from an article in the current "Review of Reviews," by Mr. W. T. Stead, on "Dr. Barnardo, the Father of 'Nobody's Children.'" Mr. Stead says:

He is a center of spiritual, social, intellectual activity, perpetually in motion. He began by caring only for the city arab; he now finds the whole social problem on his hands. He is facing the whole vast complicated congeries of difficulties which baffle churches and governments, and facing them also with marvelous success. Round his Homes have ground up a veritable church militant, the most amazing octopus of our time. Nothing that is human is alien to Dr. Barnado. He imports cargoes of timber from the forests of Norway, and plants out human seedlings in the prairies of Manitoba. He is surgeon, editor, preacher, teacher, jack-of-all trades, and a past master in all. One day he brings 3,700 of his children from all his Homes to the heart of the West End. It is a small army—a larger army than that with which Britain has won many of her most brilliant victories. Under his able direction they concentrate at the Albert Hall to meet the Prince and Princess of Wales, bringing with them a vast paraphernalia illustrative of all their enterprises, their works, and their sports. With a skill the late Sir Augustus Harris could not have excelled, he puts this gigantic troupe through a programme lasting nearly four hours, a programme that goes without a hitch, that keeps every one from Prince to pressman enthralled in unflagging interest, and that fascinates and delights every one, with one of the prettiest spectacles ever seen in London. And the troupe, what is it? One and all they are children, some mere babies, but all, whether old or young, perishing fragments of shipwrecked humanity, snatched one by one from the maelstrom of our cities. But for him these little ones would have been in the workhouse, in prison, in the grave, or, worse still, in the kennel and in the slum, preparing, before they were well in their teens, to perpetuate their kind. And then, after having given the world this gigantic object-lesson in organized philanthropy, the company disperses. The mammoth troupe of 3,700 silently and swiftly retrace their steps. As was the concentration so was the distribution. In twelve hours all is over, the Homes are again full of teeming life, and not a child has been lost or has even missed its way. Those who have attempted to convoy a party of a score boys and girls from the circumference to the center of London in mid-season alone can appreciate what was involved in the march of the 3,700 to and from Albert Hall.

To Live, Or Not to Live Is the serious question which confronts the famous old Bethany College at Bethany, Brooke County, West Virginia. There are two or three things which give this institution special interest both among the churches and colleges of the county. First, it was founded by Alexander Campbell, the scholarly preacher, editor, and debater to whom the Disciples of Christ owe in a very large measure their origin and impulses of the earlier years. Dr. Campbell gave old Bethany her spirit; and through her his thought and purposes went out to hundreds of young men whom he inspired to preach Christ and him only. Second, Bethany is called among the Disciples of Christ "the eldest daughter of the Campbellian reformation," and in her welfare they have always had a special delight. And in the third place she is known as "the mother of Colleges" among this people who now have more than forty colleges and universities with aims similar to those of Bethany. These various institutions delight to honor her, and sincerely regret the financial stress that is upon her. This was shown in a marked degree by the University of Kentucky, whose Board of Curators, at a recent meeting, passed a resolution to take their financial agent from the field, and invited Bethany College to send theirs into Kentucky, and among the patrons and friends of the University, whom they request to consider Bethany's claims of priority and distinguished service and rally to her help. The news of this generosity reached Bethany at Commencement and was received with the heartiest, continued applause. In this day when the Apostle's injunction, "Look not upon thine own things, but upon the things of others," is so rarely observed by individuals and corporations, wholly lost in the advancement of their own interests, the action of Kentucky University is as refreshing and beautiful as it is rare and generous. This spirit loses nothing in the end.

Satolli's Successor Notwithstanding the generally accepted belief that Monsignor Satolli's successor as Papal Delegate to the United States would be Monsignor Falconio, it is now reported by a press correspondent in Rome that the Pope has appointed as Monsignor Satolli's successor the Rev. Sebastien Martinelli, Prior-General of the Augustins Chausses and a brother of the late Cardinal Martinelli. The correspondent adds that the fact that the nomination had been made has been kept secret even from the most intimate associates of his Holiness, and upon its becoming known occasioned a general feeling of surprise. The Pope's choice is regarded as an excellent one. The Rev. Sebastien Martinelli is about sixty years of age. He is a learned theologian, and is thoroughly versed in the foreign policy of the Vatican. He was born at Lucca, capital of Lucca Province, in 1838. He entered the Augustinian Order in 1863, and was consecrated a priest in 1871. He was made rector of the Irish College in Rome in 1873, and Prior-General of the Augustinians in 1889. In 1893 Father Martinelli visited the United States, remaining in that country three months, part of which time he passed at the Augustinian Convent at Bryn Mawr, Pa. He speaks English.

Brief Mention

Ex-Queen Lilliuokalani was recently baptized and confirmed by the Anglican Bishop of Honolulu, Dr. Willis.

The Rev. Dr. Robert C. Hallock, who, since January 1, 1893, has been pastor of the Park Congregational Church of Brooklyn, has resigned.

The Rev. Horatio Oliver Ladd has resigned the rectorship of Trinity Church, Fishkill, N. Y., to take effect October 1, and has accepted an election to the rectorship of Grace Church, Jamaica, N. Y.

The English correspondent of "The Living Church" says there is no truth in the rumor that the Archbishop of Canterbury has appointed a commission of inquiry into the validity of Roman Orders; a question which has been raised several times lately by the reception of Roman priests into the Catholic Church of England. But it is said the Archbishop will take the more charitable view, and will for the present admit the claims of Roman priests to valid orders.

The Rev. Dr. Daniel C. Eddy, pastor of the First Baptist Church of Brooklyn, who died at Martha's Vineyard on Monday of last week, was seventy-three years old. He celebrated his semi-centennial as a minister in February last. He had been pastor of the First Baptist Church since 1881. He was graduated from the Theological Seminary at New Hampton, N. H., in 1845, and preached in Lowell and Boston before he went to Brooklyn. He at one time entered politics, and in 1854 was elected to the Massachusetts House of Representatives, and was so popular that he was chosen Speaker.

There are many plans for Bible reading, but the members of the King's Household say their present plan has been more helpful to them than any other they have tried. The King's Household plan covers the entire Bible in four years. During the first year of the course the historical portions are read, during the second, the poetical, during the third, the prophetical, and fourth, the epistolary. The work is done by means of a quarterly slip-book containing the daily portion to be read, also blanks for note making and reviews. Further information may be had from Mrs. E. H. Bronson, Salem, N. J.

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The Home Club

The Balance of Knowledge and Money

Within the last few years there has been a marked increase in the number of schools of domestic science established in this country. Departments of domestic science have been established in connection with many colleges and institutions of learning. Domestic science is not domestic training. The first means the training of mistresses, of heads of homes, of experts in a comparatively new field of learning. The second means the training of domestic servants. The two must in time evolve order from a field of employment that is now chaos, for the whole question of domestic service is one of character plus training.

The schools of domestic science are not crowded; they have not drawn to them the women who could make the most practical use of their opportunities. There are two reasons for this: first, their opportunities are not fully understood; second, the people who need the services of the graduates of these schools are not educated up to the point where they are willing to pay for the services these graduates render.

The increased opportunities offered by the State to experts of domestic science are many, but the salaries offered by the State for these positions will not buy expert knowledge. Hospitals, homes, institutions, summer homes—all require matrons who have been trained scientifically. The managers have not been educated to a point where they are willing to pay for this service. The salaries are hardly more than that paid to servants, yet the matron of any institution worthy the name is placed in charge of property valued at thousands of dollars, and administers funds or the equivalent of thousands of dollars per week.

The waste on the domestic side of institutions is appalling. If women with scientific training were put in charge of the domestic department of hospitals, institutions, etc., it would save the country millions of dollars a year. Boards of managers would be forced to listen to expert knowledge and this knowledge would save its own salary many times. The truth is we have only in this country reached the stage of development where we demand expert, specialized knowledge; we have not reached the stage where we are willing to pay for it. Every profession is suffering, notably the teaching profession, because of transitional conditions.

That there is need of scientific training in the treatment of foods we are only beginning to know; that to be healthfully clean demands scientific knowledge is most difficult for us to understand. That the bringing together of numbers under one roof, who must be cared for at the least possible expenditure of money, demands the aid of science, as does also their health, is appreciated only by the highly educated. Alas! they do not predominate on boards of managers, public or private. If they did, salaries for the position of domestic heads of all charitable and philanthropic institutions would be commensurate with the responsibility and dignity of the office.

When the value of scientific training in domestic science is fully appreciated in the country at large, salaries will bear some relation to the cost of that training, and money now wasted will be used in the legitimate cause of education, reformation, and alleviation of suffering.

The First Requirement

The necessity of voice culture is beginning to be felt. A nation that depends so much on the platform for its education; that is being recognized as a nation of talkers; that depends, to a great degree, for its party success on the ability of political leaders to control the voters by their voices; a nation where women are encouraged to speak in public and enter professions where the ability to express thought is the first essential of success, ought to give voice culture a prominent position in elementary education. We are a nation of talkers, with voices so untrained as to offend the ears of culture. Not the least of our faults is that of not adapting our voices to the requirements of the moment. Women are more guilty than men in this respect. Women who will use five times as much voice as is necessary for ordinary conversation, will get on their feet in public and not use voice enough to be heard five feet away. A woman who cannot command her voice enough to meet the requirements of the time of use would better refrain from speaking in public until she has acquired self-control. It is really a test of a woman's intelligence, the way in which she uses her voice. Could anything be more ridiculous than for a woman or man to rise in public, consume the time of an audience, yet not use voice enough to reach that audience? Fear is no excuse. If fear is greater than self-control, than the command of one's powers, silence would better be maintained until a balance is struck. At one of the political conventions recently held, one of the speakers rose with a number of typewritten pages that consumed one half-hour's time in reading, and not one in the audience of 20,000 heard a word. He complained, and his friends affirmed, that he was not treated with respect. Voice culture must begin in school-days. If every one in this country should have a musical training that would cultivate the ear doubtless our voices would improve in tone. If we could all see the folly of mumbling when we spoke in public, could see what a positive evidence it is of a lack of the comprehension of the rights of the people whose silence we compel and whose time we use, we would soon have trained voices for public use.

One trained woman, whose voice in conversation and on the platform is always perfectly modulated, has a very great pride in her profession, and a noble ambition that all the women who command positions in that profession should justify the public in calling upon them for addresses and should be trained to use their voices properly. She was greatly pained by the frequent appearance of two women who held high positions professionally, who could not be heard ten seats away. Their positions were honored. No one wanted these experts to be asked to speak in public; it was always done with a sigh. Like a generous friend, she thought she would lead the conversation, when she met them, to the value of voice culture, hoping by some gentle hint to convey to them the knowledge that they could not be heard when speaking in public. One responded, with an air of superiority: "We do not believe in the ranting, tearing voices that some women use." Absolute deadness of comprehension of the rights of an audience is the only excuse for such a conception of the duties of one who addresses an audience. Between the "ranting, tearing" voice and the stupid, mumbling voice there is an ocean of difference. But if an audience had to choose it would take the disagreeable voice in preference to no voice.

A Feasible Plan

Dear Outlook: The communication in the last number (July 18) on the "Children at the Seashore and on the Mountains" brought to my mind a little scheme that I have often thought about, when I have been at both places, at either hotels or boarding houses, and which seems to me quite practical.

Neither children nor grown people are happier for continual idleness, and my scheme, to come quickly to the point, is to have the children profitably employed for a portion of each day. To that end a governess in the house would be of great assistance, and the majority of parents would be glad to pay a small sum, say one dollar a week, for each child to a refined, ladylike young person, who would teach the children about two hours each morning or afternoon. She could read to them, or give little lessons in botany, natural history, etc., that would be both instructive and entertaining to the little ones who really do not know what to do with themselves all the long days away from home and home playthings. And are there not many young ladies who could take a room at hotels, and thus easily earn their board, and have most of the day to themselves for their own rest and recreation, if they were seconded by the proprietors in this scheme? Little ones fall out of all habits of study during such long vacations. They are the happier for some regular employment a portion of each day, and certainly the parents would be greatly relieved to have them thus under the care of a responsible and reliable person. Isn't this worth thinking of? F. B. W.

This plan is perfectly feasible, and has been advocated by The Outlook many times, but not at the price our correspondent suggests. This amounts to payment at the rate of five cents per hour per child. It is very doubtful whether a refined girl, capable of managing and instructing children in the pleasures and knowledge of outdoor life at seashore or mountain, would sell her time for that price. One of the contradictions of American parents' management of their incomes impresses the unfortunates who have only other people's children to interest them. The bodies of American children, judging from their clothes, are valued highly; their minds are valued lowly, judging by the amount of money parents are willing to spend on them. There is not a shadow of a doubt that children would enjoy their vacation much better if they had some regular employment for some portion of each day. By co-operation a good teacher could be secured, who would conduct lines of study that would greatly lessen the pressure of work during the school year. Children of the kindergarten age could be made very much happier if part of their day were spent with a kindergarten; certainly the effect on the character of the children would be very much better than it can be under the guidance and care of an ignorant nursemaid, or rather groups of nursery maids, which is the usual companionship of children at summer resorts. Teachers should be paid at least the equivalent of the nursery maids.

All that is needed to secure the services of teachers to guide children during the summer vacations, is the active desire of the parents, and the willingness of parents to pay for such services. The proprietors of hotels meet the requirements of guests. Rooms would soon be found for the classes and the kindergarten at all the first-class resorts if the guests would use them. It would be worth the experiment for a proprietor of a summer hotel to advertise that the services of kindergarten and science teacher were available.

Man's Indifference to Man

A plumber in New York City was recently tried and sentenced for not doing his work properly in a tenement house in course of construction. In passing sentence the judge said:

There is little in this case to commend the defendant to the consideration of the Court. He is charged with a violation of the building law, in that the plumbing work undertaken by him was such as to endanger the lives of eleven families who were to occupy the house. Had not the Building Department discovered the way this work was done, many lives might have been sacrificed. This is the first case of this character brought before this Court, and we will not be so severe in our sentence as we shall be in similar cases hereafter. The sentence of this Court is that the defendant pay a fine of $250, and in default thereof stand committed to the city prison for sixty days.

This is another proof that "Man's inhumanity to man makes countless thousands mourn." Greed is the factor that imposes burdens on the life of the poor man's family. They suffer because of the lack of character in the community, the lack of a sense of brotherhood. The lessening of the evils of poverty depend on the elevation of character in the community.

Emperor and Cook

Says an exchange: William II. of Germany enjoys the unique distinction of being the only European sovereign who has ever descended to his kitchen, and "had it out" with the cook. Coffee has never been a strong point with the Berliners, and it seems that the imperial coffee is no better than the rest. His majesty grew weary of complaining to officers of the household, and one morning actually went downstairs to investigate matters for himself. After the shock of the imperial presence had subsided, William II., Emperor of Germany, King of Prussia, soldier, sailor, sportsman, poet, theatrical manager, orchestra leader, and absolute authority on everything, demonstrated that there was still one more thing that he knew all about, and that was coffee.

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For the Little People

A Flower Acquaintance

By Mary F. Butts

I met a little lady,
A stranger here, mayhap;
She wore a gown of green,
She wore a scarlet cap.

Graceful was her figure,
Her manners very fine;
A fairy, airy creature,
Her name was Columbine.

The pasture was her parlor,
Very sweet the views;
The winds from every corner
Brought the latest news.

Baby's Moccasins

By D. W. Woods, Jr.

They were very small moccasins. What are moccasins? Of course, you don't know. Moccasins are shoes such as Indians wear. They are made of soft leather, so that they are not stiff like our shoes, nor are they so heavy. No pegs are used to put them together; they are sewed with a bone needle and thread also made of strips of leather. Usually only one piece of leather is used for each moccasin. By pounding it and stretching it over a stone while it is wet, with two cuts in it, one at the heel the other on top, a good Indian workman can give it the proper shape for the foot. A few moccasins are made with the fur inside for warmth, but ordinarily the fur is removed. Many of them are painted or adorned with beads or pieces of colored bone. The moccasins, about which I am going to tell you, were very small, only about four inches long. They were made to measure, too, and made in one day.

Away back near the year 1745 a woman was getting dinner one day. Her kitchen was a room in a log cabin, and it was also the dining-room, parlor, and even bedroom sometimes. She had no stove. All her cooking was done in the fireplace. A pot hung on the crane; a piece of bear's meat was ready for the spit. Of course, when she baked wheat bread she used the clay oven outside, but the corn bread was baked in the hot ashes of the fire-place in the kitchen. This autumn day she was hurrying to have dinner ready for her husband when he should come in from the field where he was husking corn. While she worked, her baby boy was rolling over the floor, kicking his chubby bare legs and feet about, shaking his dumpling fists at the rafters and watching a chicken near the door, beyond which he could see the stump-dotted clearing and the tinted forest. Shortly before dinner a shadow darkened the door. The baby laughed at an Indian who stepped quietly in, with a grunt, which meant good morning. He was a friendly Indian to whom the baby's father had once done a kindness, and so Wakenah (that was his name) came often to the cabin about dinner time. Soon the father came in with a hearty backwoods greeting for his dusky friend who shared their dinner.

After the father had gone back to his corn-husking Wakenah sat on the chest by the door watching the baby on the floor. Before long he took the boy in his arms, held up his tiny bare feet before his mother and said, "No moccasin, baby?"

"No," said the mother, "baby has no moccasins."

"Hng," grunted Wakenah, "me make moccasin baby."

He strode out of the door with the baby under his arm, carrying him as if he were a bundle, the baby chuckling and laughing. The mother was too much occupied with her work to understand what Wakenah was doing. She noticed by the shadows on the floor that it was only a little after twelve o'clock when the Indian carried her baby away. Three o'clock came quickly to the busy woman, and when she went to look for them in the yard neither baby nor Indian was to be seen. She called, but there was no answer, and then she ran to the field to tell her husband that the savage had run off with their only child. The father hardly knew what to do. I wonder what your father would have done in such a case. Would he do as the baby's father decided to do? That was—what? Well, nothing; yes, indeed. Of course the mother thought he ought to go after the baby and bring him home. But the father said that Wakenah must be trusted. If they believed in him, he would still be their friend. He would bring the baby back soon. If he had not come back by evening, the father said he would go to Wakenah's hut and get the baby. He would not let the mother go either. So they waited. "Five o'clock," said the shadow on the floor, but no baby came. But about half-past five Wakenah came through the woods and across the clearing, carrying a very tired and very dirty baby in his arms. On the little feet were two little moccasins, with fringes around them and figures of beads all over them. Of course they thanked Wakenah for his kindness, but the mother hardly thought a pair of moccasins paid for her anxiety. Yet once, long after that, when the baby had become a young man one of those moccasins saved his life. He had been captured by a party of Indians who were going to kill him, but he had one of his baby shoes with him and showed it to the Indians, who did not know him. But Wakenah was among the Indians, and he remembered the dinners of bear's meat and beans and the white man's faith in him, and he sent home the captive with his moccasin. The young man kept those moccasins for many years, and gave them to his son; but they were burned up in the fire that destroyed the stone house which had been built near the place where the log cabin had stood. All this goes to show, however, that even Indians remember kindness.

Specimens of Spelling

The question of spelling ought to interest our young people. The New York State Regents' examinations have just been held and the results in the matter of spelling are so curious that a report has been made of the way in which some words have been spelled. These examples of spelling are from the eighth grade, the pupils of which average about thirteen and a half years. This is the highest grade in which spelling is taught in the public schools of New York State. The word "Heroic" was spelled Erory, Herarick, Heriout; beside two spelling so ridiculously as to justify one in believing that the spellers did not hear the word. The papers gave the word "Heroic" spelled, Deroig, and Deroick, "Seriously" was spelled, Seriscielys, and Cearesly. "Apollo" was spelled, Appoal, Ophollow, Uphollowed, Apolly, Appolop, Apilo. "Saturn" was spelled, Succorn, Sacard, Souttern, and Catern. "Homer" was spelled in one paper Whomer. "Giants" was spelled by one boy Jiantets. Do you suppose that boy ever read "Jack, the Giant Killer?" "Nucleus" was spelled, Neutlyous, Youtious, beside being spelled Muglylees, Nequles, Pelos, Netelouis, and, worst of all, Neukleeous. "Faculties" was spelled, Factaleys and Backletives. "Iliad" was spelled, Illioned, Guillet, Gellered, Illiant, Hellod, Gillioth. "Philosophies" was spelled Filacitis. "Scientific" was spelled Sianthipac. "Distinguished" was spelled by one boy Distinwhiched. "Aurora" was spelled Orroraw, and Orrora.

High Ice

The children who live in New York are quite accustomed to see what might be called skeletons or bones of buildings; that is, the beams of the buildings made of iron. These beams and posts of iron are riveted together and raised many stories in the air before all are inclosed. Men walk about on these beams on loose planks. The material is carried from the street to the several floors by means of a hoisting-engine located in the street. Recently the weather has been very warm, and the men working up high on one of these buildings wanted ice-water; so they gave the order to the iceman to deliver the ice. When the iceman arrived at the building, he was rather puzzled what to do with it. He said he was accustomed to leave ice at the door, but there was no door here, nor any stairs, and how was he to get the ice to the men? There was a steel cable, or line, that ran from the street over a pulley to hoist the iron beams to the men. The iceman tied a rope somewhat like a net around the piece of ice. The iceman then stepped on to the ice, grasped the cord tightly, and was carried with his block of ice up to the sixteenth story, where the iceman safely delivered his order and then descended to the street.

For Identification

A new law has just been passed in Hawaii which compels every man who is registered to leave his thumb-mark on the certificate of registration and on the stub which is left in the book. That is, he must ink his thumb and leave a clear, distinct impression of it for future recognition. This applies to all classes of people on the island. The objection which many of the residents make is that it treats them all as though they were convicts. The truth is that it is the only positive means of identification. It is claimed that the lines on the thumb of no two people are exactly alike, while it is not infrequent to find people whose resemblances are so close as to make identification difficult. The Asiatics are invading the island of Hawaii to such an extent as to arouse the people settled there to some plan to prevent the overcrowding of the island, and this registering of the thumb-mark is believed by those who succeeded in having the law passed to be one of the ways in which it will be possible for them to regulate immigration into the island of Hawaii.

It would afford an evening's entertainment for a company of young people to compare the marks of their thumbs.

Friends

A man who has studied wild animals in their native haunts says that we are mistaken if we imagine that wild animals of different species are always enemies. He says that people who do not know them think that they rush at each other in great anger when they meet. This, this hunter tells us, is not true; sometimes the most astonishing friendship will spring up among wild animals; once out on the great prairies he found a flamingo perched on the back of a buffalo, evidently the two having a perfect understanding. This man says that the test of friendship is the extent to which one friend will seek to secure the happiness and comfort of the other, and that this buffalo and flamingo stood that test very well. He says that the flamingo picked from the back of the buffalo the insects that annoyed him, and that sometimes the flamingo bit the buffalo's back, and the buffalo never resented it, understanding, seemingly, that it was an accident. The buffalo at night would move with the greatest caution lest he disturb the little friend on his back.

A Cobbler's Dozen

We often hear of a baker's dozen, and most of us know that it means thirteen. There is also a cobbler's dozen, and that, too, is thirteen. There is a tradition that there was a law which compelled cobblers to put twelve nails in the heel of each shoe, and that when nails grew cheap the cobblers drove the thirteenth nail in the center of the heel for good luck, and that from this came the legend of the cobbler's dozen, numbering thirteen.

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The Spectator

In this day of flamboyant self-assertion and controversial zeal it is a pleasure to recall that Mr. Howells did not consent this summer to support his views about tips before the Liberty Dawn Association of Coach-Drivers. The common futility of such exercises, and the better opportunity afforded the literary man to express an exact and forceful opinion in print, had more to do with his declination, it is supposed, than did the prospect of a debate with the labor leader, Mr. Henry B. Martin. There is a wholesome suggestiveness in the example of one of our novelists contenting himself with the calm, spectorial point of view and imparting to those who are in the fray and who love wordy wrangles the brave thought of his "attic" philosophy. The daily press has brought out the *pros* and *cons* of the tip question, and now discrimination is needed to separate the wheat from the chaff before this is shelved for the next, which, in our bounding city, will no doubt be as hastily scanned and then relegated as merrily to the garret of yesterday's novelties.

❀

Mr. Howell's assertion that the acceptance of a tip ranks a waiter or a barber or coachman with the sturdy beggar will bear examination. After a discussion which lasted two evenings the Liberty Dawners voted that it need not be thus degrading if the tip be offered in the proper spirit. They might have added, but did not, "and received in the proper spirit," which, in the Spectator's observation, is the condition less often complied with. The cocksure arrogance with which many waiters bully guests into payinggratuities is often responsible for any show of contempt or seeming timidity on the part of the latter. Granting, however, that the majority of waiters (using the word in a generic sense for all tip-takers) wish to evince "the proper spirit," are they ranked by their acceptance of tips with the brutal mendicant? Perhaps they should be, but if Mr. Howells means that they are commonly conscious of such degradation, or that their benefactors are conscious of so ranking them, it would be difficult to back the assertion. The "sturdy beggar" in our country has lost all self-respect, and if not already incapable of so fine a sensation, feels inwardly ashamed and a coward whenever he asks alms. He is beyond the pale of custom. He is not the creature of a system.

❀

The New York waiter is, to a degree, and after the first adoption of his work, acquiesces with its conditions. These conditions, so long as they exist and are beyond his individual or associational control, he ceases to think about. He is not, generally speaking, a thinking man. His uttermost thought is to make the ends meet and secure a livlihood. Above all, he is not an idealist or a far-sighted logician. He never dabbles in Altruria or Utopia. He, if anybody, is a realist; often he is a fatalist. If he were once persuaded that, by organized resistance he and all his could get sufficient wages to make tips unnecessary, he would then be inclined to ask, "What's the good? Will we get any more in the end? Can you guarantee us as much?" A whole-souled barber told the Spectator that he couldn't arouse any interest in the question among his employees. They had never heard of Mr. Howells. They were wholly indifferent to the ethical side of the question. They lived from hand to mouth and hated the word "principle." They lacked intelligence and courage to grasp and follow a course of self-sacrifice for the sake of ultimate gain. They preferred to enlist under a time-honored European system. Others accepted tips, and they would. Conventional, you see, to the exclusion of reason, like most New Yorkers, perhaps it would not be extreme to add.

❀

It would appear from all this that the tip-fuddled barber or waiter prefers the comfortable deceit, the daring imposition, the understood swindle, to a reign of sincerity and honesty. On a politer level, he is, after all, as base and hardened a member of society as is the sturdy beggar. Only he is not so regarded—any more than certain brokers and "trust" men pass for gamblers and highwaymen. He remains as respectable as his linen. Mr. Howells assumes what Mr. Martin, if his views have been fairly represented, overlooks: that in all business there is but one kind of service stipulated for, which is the best service the workman, under the circumstances, is capable of. "It is the duty of the servant to serve well and pleasantly. For this he is paid wages by his employer." Now the whole tipping system, even as expounded by its supporters, implies that there are different degrees of excellence in every service which must consequently be graduated to the feeing pliability of the guest. It makes possible "superior accommodations" on railroads and in the theatre for those who will add something to the fixed price. Though in name a gift, it thus surreptitiously becomes "a business proposition and a bargain between man and man," and, in this fact, though Mr. Martin appeared curiously oblivious of it, lies its disgrace. Time was when gifts were gifts and payment was payment. The present arrangement degrades restaurants to the level of double-priced stores, and, in so far, impairs public confidence in them. If a barber has, practically, two prices for a shave, wherefore is this thing hid? He should announce it, with diagrams showing the degree of success attending each, just as different rolls of dress materials are ticketed according to their texture and grade.

❀

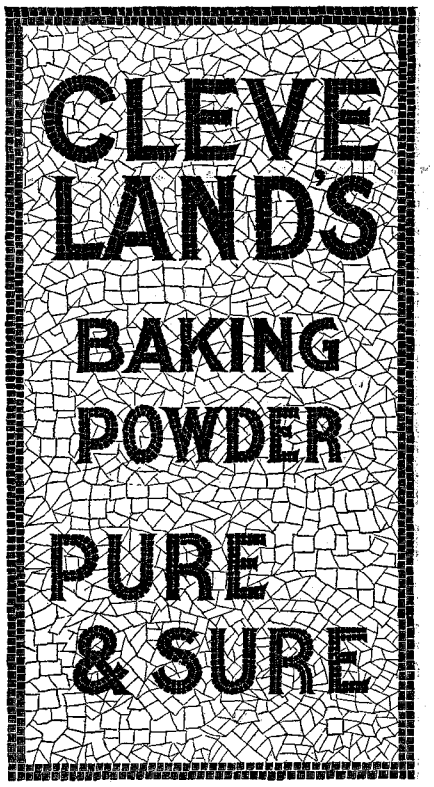
If this assumption, that thoroughness is a variant, were made and adhered to by the lawyer, the physician, the journalist, he would find himself brought, with electric promptitude, to a grievous end. The way to secure higher wages, as a successful business man once said in my hearing, is to do two or three times better work than you think you are paid for. Here again is the same mischievous assumption. I should like it better had he formulated the secret of advancement thus: Do your best on all occasions. At all events, rewards come properly only to those who have worked along regardless of them. From the standpoint of entire honesty, there is *only one* haircut, one service at table, one defense in court, and that is the very best the person employed can render. Even this may fall far short of the standard of excellence cherished by the giver and receiver of the benefit, so that at best there is plenty of chance for failure and shortcomings. That constant, marginal incongruity between the ideal and the real should warn even the barber and waiter that the best he can do is no more than good enough, and that to relax his efforts, and defer his alacrity or thoroughness to the winks of his customers, unfits him for future work, and should oust him summarily from his position. This, I am aware, is high ground. A more comfortable doctrine is that all workingmen are mere children, and need a visible incentive, besides the sense of duty to do good work.

❀

To say that the feeing system is rooted in selfishness is as much as to admit that it has come to stay. That it *is* begotten of selfishness needs no explication further than to note that it began with the selfishness of those wealthy Americans who thoughtlessly imported it from Europe, and who encourage waiters to surliness with others by the tawdry splendor of their fees; and that it exists by the selfishness of the waiters themselves, who insolently exact like gratuities from all, and by the selfishness of hotel men who sanction the imposition by a corresponding reduction of wages. It could be removed only by a simultaneous co-operation of all three. But human society is not constructed on the principle of a vast piece of machinery, which, at a given time, can run down and stop for the introduction of a new fly-wheel.

❀

The only interesting phase of the question in America is the extent to which tips will finally obtain. We have, in unregulated abundance, examples of what the Germans call *das geschäftliche trinkgeld*, the tip that oils the wheels of our business relations with waiters, hackmen, porters, and the rest. Shall we soon be obliged to carry, too, *gesellschäftliche trinkgelder* to give the servants of our friends when we visit them, thus degrading hospitality to the level of innkeeping? Must we go to the still deeper humiliation of imparting at every corner das *gefälligkeits-trinkgeld*, for the proffer of those thousand and one ancillary attentions which, in many cases, are so exasperating, but the occasional acceptance of which, as when one is in a strange city and has to inquire for a street, is so necessary? Will restaurant keepers forthwith see their opportunity, and, following a European precedent, farm out to waiters the privilege of conducting their gigantic and demoralizing imposition? And will hotel managers see fit practically to double the amount of fees required by adding "attendance" to the other items usually listed on the bill? It were well to pause here, and wonder if there is more than a seeming pertinence in the words of a member of the Chicago Board of Trade: "Cheer up, boys! The worst is yet to come."



The wife of a physician who lives on Fourteenth Street tells a story of a distant kinswoman of hers who was her guest during the Christian Endeavor Convention. The kinswoman lives in an inland New England town, and when she came to Washington she spent one night of the journey on board a steamboat. It was the first time she had ever traveled by water. She reached Washington extremely fatigued. The Doctor's wife remarked it. "Yes, I'm tired to death," said the kinswoman. "I don't know as I care to travel by water again. I read the card in my stateroom about how to put the life-preserver on, and I thought I understood it, but I guess I didn't, though. Some way, I couldn't seem to go to sleep with the thing on."—*Washington Post.*

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Correspondence

Free Coinage and Exchange

To the Editors of The Outlook:

The Hon. N. O. Nelson, in your issue of 25th July, attributes his conversion to free silver coinage to the writings of Andrews and Walker, and contemplation of the prosperity of Mexico. If I have read Andrews and Walker aright, their contention is that the contraction of standard money due to the passing out of use of *one* of the former money metals, viz., silver, has caused undue depression in prices as measured by the money metal that remained in circulation, which happens to be gold. What they ache for is not the substitution of silver for gold, since manifestly this would not increase the total amount of standard money, but the parallel use of the two metals on some fixed ratio; this, they agree, can only be brought about by agreement among the leading commercial nations. True, carried away by the prevailing silver enthusiasm of the time, President Andrews is reported as saying he was willing to risk free coinage by this country alone, but that is not what he says in the sober writings that Mr. Nelson quotes. It seems strange, therefore, that Mr. Nelson should have concluded from his study of these masters to "become a free coinage man at the old ratio, independent of other nations," and I suspect we must attribute a large share of this inconsequential result to the other influence he mentions, viz., the example of Mexico. Mexico has not usually been considered a glowing example of progress in civilization and commercial prosperity, but unquestionably she has made great strides under the beneficent rule of President Diaz. Granting it to be true, as Mr. Nelson avers, that she has not been disturbed by the panics that have visited us in the last twenty years, is not this largely due to the fact that her currency system is settled; that there is no party threatening all the time to subvert it for a nickel system, a copper system, or for an out and out fiat paper money system? As among themselves, her merchants know what to depend upon; know in what kind of money they will be paid for their goods. As to what they buy from other countries, they pay the penalty of that constant fluctuation in exchange which reflects the variations of silver as compared with gold. Writing to my firm, a Mexican customer apologizes for long delay in remittance because exchange on New York had ruled so high. He had waited in the vain hope that exchange would go down, but finally remits, despairing of a better market. Mr. Nelson says international exchange is exchange, but the leaps and bounds of foreign exchange in silver-using countries is a mighty different thing from the insignificant oscillations in exchange between gold-using countries due to the varying balance of trade. In the silver-using countries south of us, the merchant watches the exchange market as we used to watch the gold market in war times. I can conceive of a country doing little or no business with other countries getting along very well with a silver currency or a copper currency, or even an iron currency, if you please, provided it was fixed and not subject to constant attack. Did it never occur to Mr. Nelson that possibly some of the panic and depression and hard times of the past decade might be due to the fact that there was a constantly growing and aggressive party that was determined not to *amend* but to *uproot* our currency system? Does it not occur to him now that what business men fear is not only the "16 to 1" experiment, but the clean and clear fiat money demand that is back of it, and that finds expression in the platforms of the two parties that have adopted free coinage go-it-alone planks?

GEO. BURNHAM, JR.

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Free Silver

To the Editors of The Outlook:

A correspondent in The Outlook of the 25th inst. says the apparent prosperity of Mexico converted him from a gold standard man to the belief in free silver. In the present intense financial conflict let us know the whole truth.

The Rev. F. E. Clark, President of the Christian Endeavor Society, writes to the "Independent," that he has just returned from a trip of twenty-five hundred miles through Mexico, which is on a silver basis—*par excellence*, the silver country of the world. He says, as compared with her past history, Mexico is prosperous. The Presidency of Diaz has been a grand success. Industries have been stimulated and internal improvements advanced. Here are some of the important facts, truths your correspondent did not state:"

"But free silver, after all, does not make a terrestrial paradise in every respect. The traveler is reminded of that in many ways. The Mexican cartwheel dollar melts away in a surprising fashion when it comes to buying what an American considers the necessaries of life. For instance, two boiled eggs cost thirty cents, while three may be obtained for the moderate sum of forty cents. Bread and butter is twenty cents, a cup of tea or coffee costs the same price, while a sandwich may be had for no less. I bought a small package of sweet biscuit, about half a pound in all, which might have cost fifteen cents in "America"; and was surprised that my bill amounted to eighty-seven cents.

"The silver of prosperous Mexico has not as yet found its way to any great extent into the pockets of the poor people. Wages are evidently on the highest sort of a gold basis. A number of my friends told me that they pay their cooks about five dollars a month, about one-quarter the price of such labor in the States. In the country districts an able-bodied man earns six dollars (Mexican) a month (three dollars American) and his board; while a fair day's wage in city or country for a laboring man is fifty cents (Mexican).

"Nowhere are beggars more numerous, or squalor and wretchedness more in evidence than in prosperous Mexico. The railway stations are thronged with almost naked children, holding out grimy hands.

"Hundreds of thousands of Mexicans live in houses which could be built for ten dollars in American money, and their whole wardrobe, minus the sombrero, would come high at 'two bits.' I am speaking, of course of the peons, the peasant class. There is another class of Mexicans, of whom I cannot write in this paper, who live in beautiful houses, surrounding lovely patios, or inner courtyard gardens, built very much as were the houses of ancient Pompeii."

Let the false prophets of a financial millennium, to be ushered in by free silver, mark well two things: First, the wage-earners of silver Mexico are immeasurably worse off than the same class in this country. Second, the distance separating the rich and poor is far wider and deeper than in gold standard United States.

Both these *facts* prove the *theories* of the free silverites false. It is shallowest reasoning to affirm that Mexican prosperity, whatever it may be, is due alone to silver. If free silver is the sole cause of prosperity, then all free silver countries should be successful. But they are not. The free silver countries of Central America, as compared with our own gold standard government, are in a deplorable condition.

A few years since, one of these small free silver States felt herself sinking yet more hopelessly into the quicksands of financial ruin. Professor Laughlin, now, I believe, professor of economics in Chicago University, went to her aid, and wisely placed the finances of this free silver country on a firm gold basis, and continued prosperity was assured. Mexico was a silver nation long before she had Diaz as a ruler, but was in a condition of decay.

The firm, wise government of one liberal and enterprising man has brought whatever success she may now enjoy. Do the working-men of the United States want three dollars per month wages and ten dollar houses? Then vote for free silver. Is Mexico to be the ideal of this favored Nation? G.

—

Mexico and Silver

To the Editors of The Outlook:

I was greatly impressed by the letter in the current number of your valuable paper by N. O. Nelson on the free-coinage question, but it seems to me that the comparison made between this country and Mexico cannot be substantiated by facts. I recently had a conversation with a representative of the newly developed coffee industry who had just returned from Mexico, and the picture he drew of the squalor and poverty of the working classes of that country was simply appalling. He said in effect that while it is true that the wealthier classes are making money and are slowly developing the resources of the country, the toiling masses are being ground down to a degree unparalleled anywhere in the United States. This is due in a very large measure to the fact that the prices of most of the necessary commodities of life are high even out of all proportion to the difference in value between the American dollar and the Mexican dollar, and my informant cites an incident wherein he purchased an article, carried everywhere in the grocery trade for $1.50, which would be equivalent to about 80 cents of our money, but this same article would sell anywhere in this country for from 40 to 50 cents.

Now it is painfully apparent that in the commercial revolution that would result in the event of an immediate and precipitous adoption of the free coinage of silver the rise in the prices of all other commodities would be effected long before any appreciable increase would be made in the salary of the wage earner, and it seems to the writer that the suffering occasioned by such a change, during the period of transition from the present condition of the labor market to the standard finally effected would be intense. And again, an advance in prices having become general along with a corresponding increase in wages what advantage would result from such an advance to the salaried man?

It seems to me that the free coinage of silver would bring untold suffering and distress upon the great mass of our American people without producing any warrantable advantage to the investor.

H. D. R.

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The Democratic Civil Service Plank

To the Editors of The Outlook:

Has not The Outlook, like many papers, fallen into a very natural error in regard to civil service reform and the Democratic platform? (pp. 90 and 112.) The copy of the platform printed in The Outlook is the same as that in the Chicago daily papers of the morning of the 9th, before the committee had reported to the Convention, and before the final meeting of the committee. In the detailed proceedings of the Convention on the 9th, reported in the papers the following morning, the objectionable plank is not included, and the papers also give on that day the account of the final meeting of the committee at which it was voted to strike out the plank before reporting to the Convention. H. H. S.

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A Correction

To the Editors of The Outlook:

Permit me to correct an error in Mr. Linthicum's article on Mr. Bryan, in your magazine number of July 25. Mr. Linthicum states, "Mrs. Bryan attended the 'female department' of the academy at Jacksonville, where Mr. Bryan was a scholar." Mrs. Bryan was a pupil and graduate of the Jacksonville Female Academy, one of the oldest educational institutions for girls in the West. Mr. Bryan attended the Whipple Academy, which is a preparatory school for Illinois College, and has no "female department." K. I. D.

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About People

—Princess Helene, the Duchess of Sparta's baby, is Queen Victoria's twenty-second great-grandchild.

—Two babies in English, Ind., have, it is asserted, recently been christened Abraham Lincoln Ulysses Grant William McKinley, and Thomas Jefferson Andrew Jackson James Monroe William Jennings Bryan.

—Friedrich August Kekule, professor of chemistry at the University of Bonn, who has just died at the age of 77 years, by the discovery of the fouratomic character of carbon established the basis for the modern theory of chemical combinations.

—Ex-Empress Eugenie has lately been on a visit to Granada, Spain, where she was born seventy years ago. She had not seen her native city since 1850, yet she remembered every principal street and related a number of details of her early life there.

—The Prince of Wales has two sorts o visiting cards. On one, for home use, is written "Albert Edward," on the other, for continental use, "Le Prince de Galles." The German Emperor and the Emperor of Austria print on their cards a part of their numerous titles. Most of the European royalties order their cards in Paris.

—Tommaso Salvini recently wrote to a manager who tried to induce him to go on the stage again, that apart from the difficulty of getting together a good company for such a repertory as he desired, he was prevented from complying with his request by the desire to keep his fame untarnished by an appearance on the stage after his powers had declined.

—Joseph Arch, the well-known Labor Member of Parliament, has fallen upon evil times, and is now in straitened circumstances. Some of his political friends have come to the rescue, and having formed a committee, are about to make a national appeal for funds with the view of purchasing a modest annuity and keeping the veteran agitator from penury in his old age.

—Lord Kelvin, it is said, always carries a notebook in his pocket, which he produces at the most unexpected times. While on a visit to a country house, in a crowded drawing-room, with all the jabber of conversation going on in full flood, he will take out his notebook and fill page after page with intricate equations, seeking the solution of some problem that awaits investigation.

—Marie Dorothy Amalia, the Austrian Archduchess whom the Duc d'Orleans is to marry, is his first cousin once removed. The Princess, born at Alcsruth on June 14, 1867, is the eldest daughter of the Archduke Joseph—the Hungarian Archduke—Commander-in-Cheif of the Hungarian Landwehr. The Archduke is the uncle of the Emperor and brother of the Queen of the Belgians.

—Madame Adam, well known as editor of the "Parisian Nouvelle Revue," insists that the "musicales" that have of late years become so popular in the French capital have materially injured conversation. She intends to gather about her the thirty or forty women still in Paris, who, in her opinion, can converse, and, in accordance with this design, inscribes her invitations with words "To talk," instead of with the stereotyped words "Music" or "Dancing."

—The Chicago Field Columbian Museum is to receive $2,000,000 an an endowment fund, from the founder, Marshall Field. He has allowed H. N. Higinbotham to tender it informally upon conditions which are to govern the museum's future location. He insists that twenty acres shall be set aside on the lake front park, which is close to the business center, and dedicated at the institution, and that the directors shall be authorized to make the transfer from the building at Jackson Park as soon as the lake basin beyond the Illinois Central tracks shall be filled.

Rules for Spelling

There are some people to whom the difficulties presented by orthography appear absolutely unconquerable beyond a certain point. Whatever other faculties they may possess, they were not born to spell.

"I know people have all kinds of methods for learning to spell according as they should," said Captain Saunders to a summer resident of Saltville, who had been assisting him in a completion of a business letter. "I've heard 'em tell of the rules and regulations times enough, but they don't help me a mite. There's only just one rule I've got to go by."

"What is that, Captain Saunders?" asked his visitor.

"Words of one syllable, I go by the sound," said Captain Saunders, cheerfully setting forth his system: words of two syllables, I go by guess-work, when I can't get hold of a dictionary; and when it comes to words of three syllables and over, I put my trust in Providence!"

"And how does your rule work?" asked his friend, after joining the Captain in a hearty laugh.

"Well, ma'am," Captain Saunders responded, instantly growing sober again, "words of one syllable I reckon I get right about half the time; words of two syllables say about a third, maybe. And as for three syllables and over, *without* the dictionary, why, I ain't distrusting Providence, you understand, ma'am, but from what I gather, I've about come to the conclusion that the Lord calculates to have some poor spelling done, and is willing Jabez Saunders should take his turn at it."—*Youth's Companion.*

[PUBLISHER'S DEPARTMENT]

Business Foundations

Perhaps the most remarkable feature of the construction of the modern sky-scrapers is the part of it which goes underground—the foundations.

There are the deep borings to ascertain the character of underlying strata; the mathematical precision with which the dimensions of the great piers of concrete and steel are defined; the minuteness with which the slightest fraction of variation in the level of one of these piers is discovered and corrected.

The importance of these details appears as the giant skeleton of steel rises in the air. The great columns and girders may have been made and all the rivet-holes punched at a steel mill a thousand miles away; but they fit together like the parts of a perfect machine, because the foundation is right. A variation of a small fraction at the bottom would be serious at the top.

That seems to be the theory on which the best business houses build.

The least variation from the lines prescribed by honest dealing and absolute integrity, while it may pass unnoticed at the time, is discovered as the superstructure rises.

The Campbell Investment Company of Chicago has built a business of this kind. This Company began business in Chicago in 1892, during a period of marked inactivity in realty. While other houses, generally, have complained ever since that time of the extreme dullness in trade, the Campbell Investment Company has done a large and profitable business almost from the very beginning, and its operations are now larger than ever before.

It started out with absolute confidence in Chicago property, and invested large sums in the same.

The members of the firm believe that the interest of their clients must in all cases be the first consideration. Under this rule the firm has handled nothing but the best land of its class, and has always given its clients the very best of what it had in stock. Proof of this is shown by the large profits that have accrued to such of its customers as have disposed of their holdings.

After scarcely four years' work in Chicago, the Campbell Investment Company has won its way into the confidence of the business community, and is one of the largest real estate houses in that city. A recent instance of the large operations of this house has attracted considerable attention. It was the negotiation of a 99-year lease of a down-town corner for Marshall Field, in which the lessee is pledged to pay $50,000 a year, on a lot 53 by 150.6 feet, thus establishing a valuation of $1,000,000 on the land.

An interesting history of this property was issued by the Campbell Investment Company giving figures which show the wonde.ful growth in values of Chicago land. In 1839 this lot brought $327; in 1845, $750; in 1849, with a house on it, $4,500; in 1876, with a six-story building, $191,000; in 1896 land alone valued at $1,000,000.

The Campbell Investment Company is a safe house with which to do business. It makes no pledge that it does not carefully fulfill. Its success is the result of honest methods, earnest effort, and perseverance, and is well deserved.

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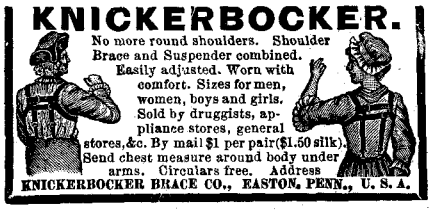

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New Series of The Christian Union

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Clinton Hall, Astor Place,
New York.

Notes and Queries

I noticed in a recent issue of The Outlook, in a reply to a query touching the custom of saying grace at meals, that you say that it was Christ's practice to do so. I would like to know by what authority you say so. I know of no data for such assertion, except the fact that He blessed the wine and the bread on the occasion of the feast of the Passover, which was a ritual service that the ruler of the feast was bound to use. The occasion of the miracles of the loaves and fishes ought also to be regarded as an unusual occurrence and cannot possibly throw any light on his usual custom at meals. All we know about, so far as I am advised, is that he refused to observe the custom of ceremonial washing of hands before meals, which is analogous to the ceremony of saying grace before meals. The fact that he refused to keep this custom, because it was an empty form, is the only intimation we have, so far as I know, of what his habitual practice was; and this would seem to obtain against the idea that he would practice any religious form. At any rate, I do not see sufficient grounds to warrant any one in making the assertion that it was the habit of Jesus to say grace before meals. C. S. C.

See Luke xxiv., 30. It is a significant indication what Jesus's habit was, that he was recognized in his act of blessing and breaking the loaf of which the three were about to partake. If it had not been his familiar practice so to do, it would not have caused him to be recognized. As to the ceremonial washings of the Pharisees, the extravagant length to which they were carried marked them as fit to be protested against by neglecting them, especially when coupled with moral uncleanness. See Mark vii., 1-4; Luke xi., 37-39.

I read your paper with a great deal of interest on the financial questions, for the reason that it treats them in a fair and conservative manner. Will you kindly give a statement of the difference between "Bimetallism" and the "Free coinage of silver" in an early issue of your paper, and oblige a

GOLD BUG.

Bimetallism always means free-coinage, but free coinage does not always mean bimetallism. "Bimetallism is the free coinage of both gold and silver at such a ratio or price as to keep both in circulation. France maintained bimetallism at the ratio of 1 to 15½ from 1803 till the formation of the Latin Union in 1865. The currency demands of France were so great that all the surplus gold or silver could at any time be added to its currency without unduly increasing the supply and entirely expelling the other metal. Mexico has the free coinage of both metals, but her currency demands are insufficient to absorb all the silver at the legal ratio, and only silver circulates. Whether the currency demands of the United States would maintain silver at the old ratio is the question at issue between International and National bimetallists.

Will you state the names and prices of the list of books and pamphlets on the currency question?

SUBSCRIBER.

1. "International Bimetallism," by Francis A. Walker. Henry Holt & Co. $1.25. (Bimetallism.)

2. "An Honest Dollar," by E. Benj. Andrews. American Economic Association. 75 cts. (Bimetallism.)

3. "The Silver Situation in the United States," by F. W. Taussig. Putnam's. 75 cts. (Monometallism.)

4. "The Case Against Bimetallism," by Robert Giffin. Geo. Bell & Sons, London. $2.00. (Monometallism.)

5. The speech in Congress of C. A. Towne, of Duluth, Minn., in favor of free coinage and the reply of J. T. McCleary, of Mankato, Minn., and the speech in Congress of William J. Bryan. These speeches can be obtained from the National Committees.

1. Does knowing the time, place, or manner of one's conversion add anything to its reality, or does that depend wholly on the fruit? 2. Is the test of being truly converted always in the present tense. Do any body of Christians object to this principle? 3. May an adult be converted unconsciously?

J. K. B.

1. It may add to one's conviction of the reality, but the only sufficient attestation of the reality is in the fruit of character and conduct. 2. Yes; but it should be added, that there are moments of despondency and gloom, in which the remembrance of full assurance in the past is helpful to tide over a period of temporary doubt. We do not know any who deny this. 3. No inward change can occur unconsciously, but one may for a time be unconscious as to the real nature or the full import of the change that he is conscious of.

How do you account for the difference between popular therapeutics and the healing practiced by Jesus, his disciples—the seventy he sent out—and instances in the early history of the Church?

M. D.

Just as we account for the difference between popular arithmetic and that of an arithmetical prodigy like Zerah Colburn, or any other "lightning calculator." Experience shows that therapeutics is an art to be learned, in the vast majority of cases, by scientific study and practice, just as all but a few extraordinarily endowed persons have to learn arithmetic.

Dr. Briggs stated, as I recollect, that men are brought to a knowledge of God by the Bible, by the Church, and by Reason. Has he written anything which explains this view? S. E. H.

Messrs. Charles Scribner's Sons, New York, publish Dr. Briggs's Inaugural Address, in which he discusses this at length; also, his defense of his position before the Presbyterian General Assembly.

Will you please name some books of moderate size and price for popular readers, telling of Babylon's people, customs, and buildings, in the days of its prosperity. S.

See the volume by R. A. Ragozin in the "Story of the Nations" series (G. P. Putnam's Sons, New York), and G. Rawlinson's "Egypt and Babylon."

A correspondent wishes the answer to the following puzzle which she thinks was once printed in The Outlook:

I sit on a rock while I'm raising the wind,
But the storm, once abated, I'm gentle and kind.
I see kings at my feet, who wait but for my nod,
To kneel in the dust where my footsteps have trod.
Though seen by the world, I'm known to but few;
The Gentiles detest me, I'm pork to the Jew.
I never have passed but one night in the dark,
And that was with Noah, all alone in the Ark.
My weight is three mites, my length is a mile,
And when I'm discovered you'll say, with a smile,
My first and my last is the wish of our isle.

In reading "Notes and Queries" I saw this query: "Kindly tell me where the passages of Scripture are found upon which Christian people ground their belief that they 'shall know each other there.' I have a dear friend who has lost her only daughter, and is inconsolable," etc., etc. As I have known the same sorrow, I send these few lines, if thereby the person may find comfort. King David (2 Samuel xii., 23), when told his child was dead said, "I shall go to him," and ceased agonizing, for his beloved child had gone from his care to Him who made him. David is spoken of as "a man after God's own heart." He must have known God, or those words would not have been said of him, and he must have believed fully in recognition hereafter, or he never would have said it. Again, Peter and John, when with Christ on the Mount of the Transfiguration, knew Moses and Elias—how, and why, I do not know—but Christ did, or he would have corrected them. There are two books (I forget the authors' names) that gave me great comfort, "Hiram Golf's Religion" and "They Met in Heaven." C. R.

For "F. H. K."

APRIL

No days such honored days as these! while yet
Fair Aphrodite reigned, men seeking wide
For some fair thing which should forever bide
On earth, her beauteous memory to set
In fitting frame that no age could forget,
Her name in lovely April's name did hide,
And leave it there, eternally allied
To all the fairest flowers spring doth beget.
And when fair Aphrodite passed from earth,
Her shrines forgotten and her feasts of mirth,
A holier symbol still, in seal and sign,
Sweet April took, of kingdom more divine,
When Christ ascended, in the time of birth
Of spring anemones in Palestine. H. H.

Copied from the "Atlantic Monthly" of April, 1877. Also found in a volume of "Poems," by H. H., in Part II. "Sonnets and Lyrics." M. H. B.

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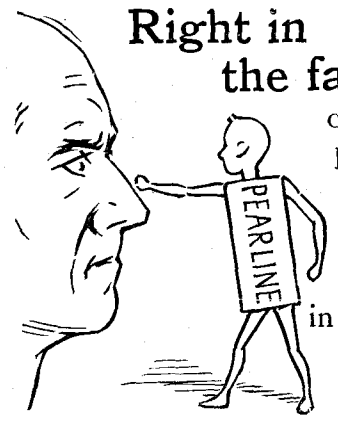

of old prejudices and false ideas in favor of soap, see what **Pearline** has done. Hundreds of millions of packages have been used! There never was a household article that came into general use so rapidly. Women were ready for it. Most of them were tired to death of wasting their time and strength and money with needless and ruinous rubbing. It hasn't taken them long to prove to themselves that **Pearline** is easiest, quickest, safest, most economical. **Every** woman can prove it. 490

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A KINDERGARTNER, graduate of a New York training class, with experience in mission and private work, desires a kindergarten position for the ensuing winter. References. Address KINDERGARTNER, Blowing Rock, North Carolina.

WANTED—By educated, refined lady, widow, position in girls' boarding-school as assistant to principal in home department. Or position as housekeeper or companion in first-class family. Best references. Address Box No. 1,682, care "Outlook."

WANTED POSITION SOUTH as Governess or Housekeeper with full charge by capable lady (38) recently from superior N. Y. City position. Will accept board for mother in mild climate in payment for services rendered. R., 1695, Outlook Office.

A COMPETENT, REFINED ENGLISH WOMAN wishes a position of trust, either as matron or housekeeper where one or more servants are kept, or would travel with a delicate lady. A. W., 416 Brook St., Providence, R. I.

AN UNUSUALLY FINE COLLECTION of Arizona minerals, valuable for private collections, museums, or colleges, may be obtained on favorable conditions. For information address JAMES H. ECOB, D.D. Denver, Colo.

WANTED—By a young lady artist, position in a boarding-school to teach drawing, painting, and History of Art. Has had several years' experience; can furnish references. Address A. P. C., No. 1,651, care The Outlook.

WANTED, by a recent Smith College graduate, position as a tutor in mathematics, Greek, Latin, or German; is willing to fill the position of companion. References given if desired. Address R. FAIRBANK, Enfield, Mass.

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The Business World

The Week The syndicate which has undertaken to control foreign exchange, in order to uphold the gold reserve, has, it is reported, received offerings of credits to the enormous amount of $250,000,000. There is no doubt that the plan can be effectively carried out for the next few months. In the end, of course, there must be a readjustment by which the balance between exports and imports shall be met. The weekly statement of the banks showed a decrease of nearly ten millions in specie and a gain of about seven millions in legal tenders as a result of the gold operations. There was also a very large decrease in deposits, $8,344,200. In stocks, though the market was quiet and the bulk of transactions small, there was a gradual though moderate gain during the week from the low prices of its first two days. The crop reports were generally very favorable. The industrial situation is at its dullest; trade in every direction is almost non-existent; iron and steel, cotton and many other staples are falling in price. Exports of wheat and flour have fallen slightly from the previous week, but are over a million bushels larger than for the same week a year ago. Business failures continue to increase in number; "Bradstreets" records 294, as compared with 280 the previous week, and 221 for the same week of 1895

Failure to Sell City Bonds No one doubts the sound credit of the cities of New York and Brooklyn. New York bonds have in the past sold freely on a 3 per cent. basis. But last week there was a total failure on the part of New York to market an issue of bonds and stock amounting to about $3,800,000 at 3½ per cent., and Brooklyn received only two bids for 3½ per cent. bonds and stock amounting to $1,535,000. In both cases the bonds and stock were expressly payable in gold, so that fear of a depreciated currency cannot be stated as the cause. We are reduced to the conclusion that funds for investment are not at this moment plentiful. Comptroller Fitch's theory that the exposures of the Lexow Committee have injured the city's credit have been treated with general contempt, and deserve to be so regarded. A similar difficulty in disposing of bonds has lately been experienced in Massachusetts. Mayor Wurster, of Brooklyn, is reported to have said: "Money is being sent West much earlier this year than usual to move the crops. The reserve in the banks has fallen from $60,000,000 to $18,000,000. I think money will be easier and bidders more plentiful in September." A New York banker says: "The failure to sell the New York city bonds is due, in my judgment, to an unwillingness on the part of capitalists, banking institutions, and bankers to invest funds at present, or to increase in any way their obligations, and is not in the slightest degree due to any change in the city's credit, which is as good as it ever has been." Another theory advanced as a partial explanation is that by just so much as capital has of late been invested in United State bonds of new issue, by that amount has the total of capital awaiting investment at a low rate of interest been reduced.

New Steamship Line to Japan A new line between Tokio and Seattle is being planned by the Japanese Mail Steamship Company. Its manager, Mr. Iwanaga, who has lately been in this city, stated to a reporter that the plans were substantially complete. He said: "Until we can make other arrangments, and for the time being, there will be but one vessel a month each way. After things have been arranged in running order, the service will, beyond a doubt, be improved. The steamers will be of about 3,000 tons burden each, Clyde-built, and suitable for freight traffic. We are not, at first, counting much on the passenger traffic, and so our accommodations will not, in the beginning, be as satisfactory for passengers as some of the other lines plying between the Pacific Coast and Japan. We are having eighteen new steamers built to accommodate the growing traffic of our city, and some of them will be used in this business. The line I represent is not a new one, although the connection with the United States is new. The line was established about twenty-five years ago by Iwaski, a well-known Japanese financier, who did much for the country and aided in building up its industries. The capital of the company is about 22,000,000 yen, Japanese money, in silver, or about $13,000,000 in your money. We have a big fleet, sixty-two vessels in all. Our trade lies mainly between Japan and Hong Kong, Ceylon, Borneo, the Malay Peninsula and India. We have also a line going to European ports. We will at once start our line to this country, and in a short time hope to get a line started to Australia."

Petroleum Production in 1895 The "American Manufacturer" says: "The most notable features in connection with the production of crude petroleum in 1895 are: 1. The notable increase in production, especially in Ohio, Indiana, and California. 2. The decrease in stocks. 3. The rise in prices. 4. The extension southward of the profitable producing districts in the Appalachian range. Briefly summarized, the facts regarding these four features are as follows: The production in the United States increased from 49,344,516 barrels in 1894 to 52,983,526 barrels in 1895, most of the important producing districts sharing in this increase. The production of Pennsylvania increased from 18,077,559 barrels to 18,231,442; of Ohio from 16,792,154 barrels to 19,545,233 barrels. This increase in Ohio was fairly distributed throughout the two important producing districts. The production of Indiana increased from 3,688,666 barrels to 4,386,132 barrels, while the production of California, owing to the new discoveries at Los Angeles, increased from 705,969 barrels to 1,208,482 barrels. On the other hand, there was a slight decrease in the production of West Virginia and New York.

Under the Thames Six miles from the Tower Bridge in the city of London one of the greatest engineering feats of this century is in progress, says a correspondent in the San Francisco "Chronicle." This is the Blackwell tunnel, undertaken to make a new means of communication between the big districts that lie north and south of the Thames below London Bridge. The docks opened some years ago at Tilbury, the increasing size of ships and other developments of recent times have caused an immense extension of manufacturing interests in an eastern direction on each side of the river, with a corresponding movement on the part of the workers engaged in the various trades. The Tower Bridge, recently erected, was expected to relieve this great traffic pressure, but although to a certain extent it has done so, it is quite inadequate to the public need. What this means will be best understood from the fact that at the present time the population of the metropolitan district below London Bridge on the north side numbers 100,000 more persons than the whole of Liverpool, while on the south side it is equal to Glasgow. At first another bridge was proposed, but the only kind possible would be a high level bridge, in which the roadway would be about 160 feet above high-water level.

Co-Operation in Agriculture An editorial writer in the New York "Tribune" remarks: "The principle of co-operation is at last beginning to be applied to agriculture as well as to manufactures and trade. It is worthy of remark that this should have been so long delayed in England, which is pre-eminently the home of co-operation. Perhaps that is only another proof of Samuel Adams's remark that the English are a nation of shopkeepers. They invented co-operation, but applied it merely to shopkeeping, their favorite occupation. Their neighbors of France, on the other hand, borrowed the idea from them, and, being largely a nation of peasant farmers, forthwith applied it to the operation of their farms. Or, perhaps, British backwardness has been due to the landlord system, and France's forwardness to her system of peasant proprietorship. However that may be, British agriculture is not co-operative, and is in a state of collapse, while French agriculture is co-operative and in a state of robust prosperity. It is now about thirty years since agricultural co-operation was begun in France. To-day the whole land is covered with societies, or syndicates, as they are there called. What is the result? Without going into details, it may be sufficient to say that the cost of fertilizers and other supplies has been reduced by from 40 to 50 per cent., while by the consequent freer use of them the average yield of wheat has been increased by fully 12 per cent., and of other crops in proportion. Those few figures are significant of the whole case. Nor is that the only example England has at her very doors. A similar work is under way in Ireland. It was organized only seven years ago, and has had no Government encouragement, and the active opposition of the politicians and the storekeepers—the latter an influential class. Its progress has naturally, therefore, been slow, but it has been substantial, and the beneficence of the system has been amply demonstrated."

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The Clark University Summer School

The summer school at Clark University has lately completed its sixth session.

The number in attendance was very much greater than in any previous year. Twenty-three States were represented, fifteen teachers coming from the Pacific coast.

The University confines itself strictly to post-graduate work, and this is based upon original research and experiment. The summer school presents, in brief form, many of the results of these investigations. The research carried on in the University, and the lectures at the summer school appear to aim at establishing facts that will contribute to a reliable philosophy of education.

The lectures have been marked by a unity that is helpful to the student, and that is probably peculiar to Clark University. Every course of lectures appears to date from the biological laboratory which is under the direction of Dr. Hodge.

At least six lecturers, including Dr. Hall, have given a lecture every day during the two weeks that the school has been in session, and several of these have given additional evening lectures. These continuous courses may be regarded as one of the strongest features of the school. Among the themes were "Development and Functions of the Nervous System;" "Psychology;" "Pedagogy;" "History of Education;" "Heredity," "Nutrition," and "Adolescence." Child study and the kindergarten were given especial consideration in the second week.

One of the most interesting features of the session was the presence of numerous representative kindergartners from almost every leading city in the country. Monday of the second week was Kindergarten Day. The lectures, the conference, and a reception by Mrs. Sprague, wife of Mayor Sprague, were all for kindergartners. The kindergartners passed resolutions expressing to Dr. Hall their sense of obligations for his suggestions to them in the line of child study, and for his recommendations that some modifications be made in the kindergarten curriculum.

College professors, school superintendents, and school principals were present in large numbers. The enthusiasm and the numbers in attendance continued to increase up to the time of the last lecture, given Saturday evening at eight o'clock.

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The one fowl is a goose, but two are called geese,
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You may find a lone mouse or a whole nest of mice,
But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or kine,
But a bow if repeated is never called bine,
And the plural of vow is vows, never vine.
If I speak of a foot and you show me your feet.
And I give you a boot, would the pair be called beet?
If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular's this and the plural is these,
Should the plural of kiss ever be nicknamed keese?
Then one may be that and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats, not cose.
We speak of a brother, and also of brethren,
But though we may say mother, we never say methren.
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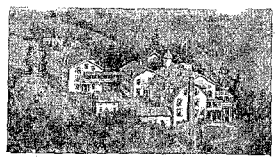

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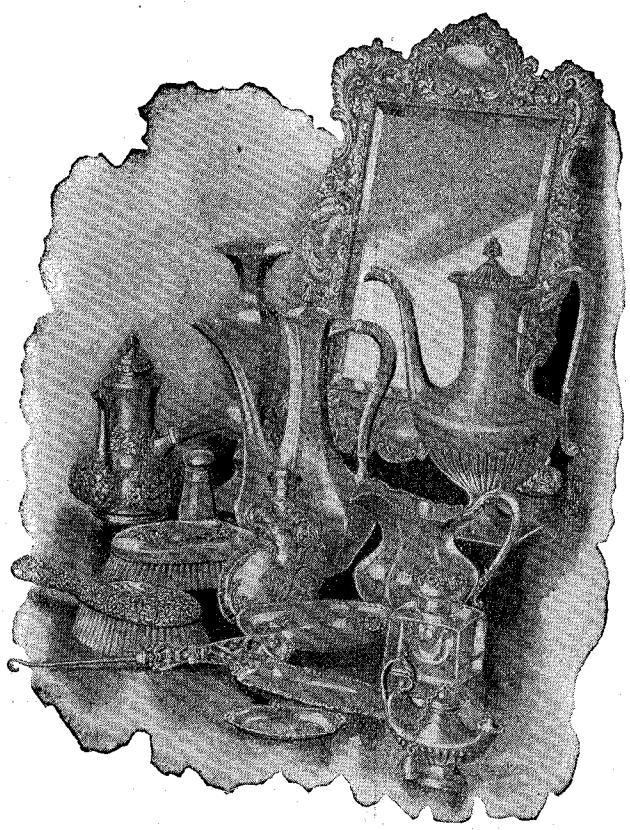

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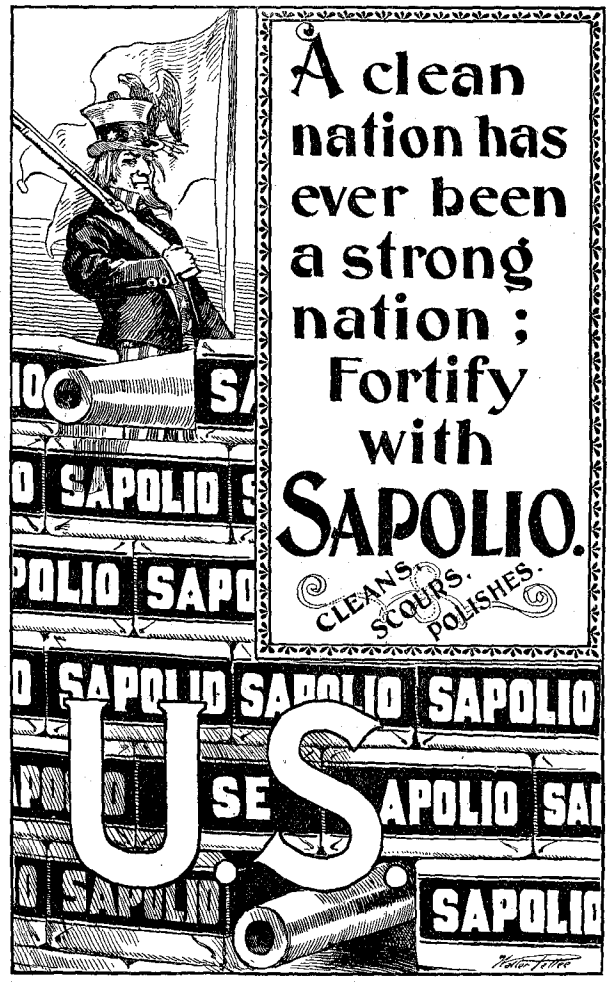

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